August J. Stenstrand's

THE COMPLETE CALL TO THE HEAVEN OF THE BAYĀN

With E.G. Browne's Introduction to Babism

MAGRIBINE PRESS

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THE COMPLETE CALL TO THE HEAVEN OF THE BAYĀN

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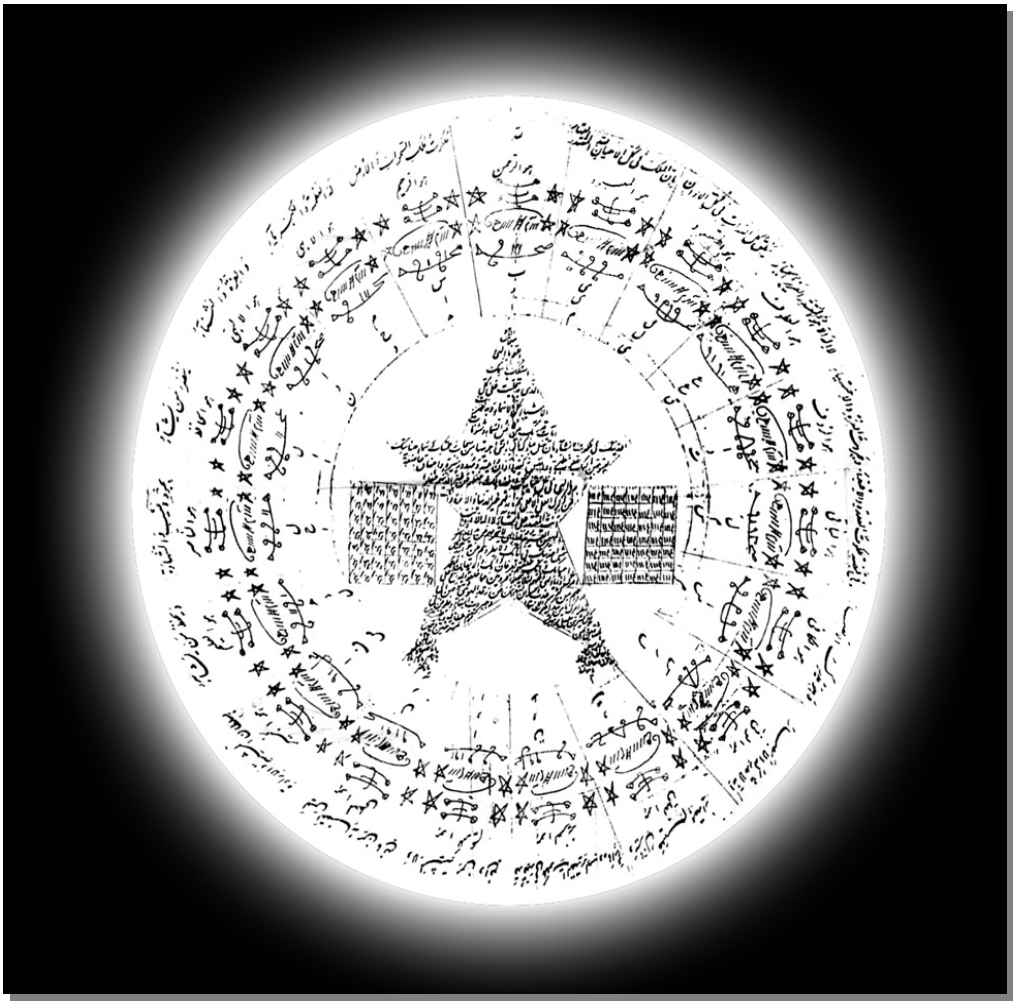

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FORWARD

Far too long has the clarion-call of *The Bayān* lain unvoiced, stifled by the abrasive bellow of counterfeit prophets and deceptive pretenders cloaked with the undeserved title of Divine Glory. Now, over 160 years since His Holiness the Primal Point (Sayyid ᶜAlī Muhammad, the *Bāb*) unveiled His call, the true story of this mission, a story long-hidden from the luminosity of day, perverted and twisted by the forces of the anti-Christ, the exact account of the Bayānic Faith, is now coming forward from obscurity.

Despite the material evolution of man, certain unalterable laws of spirituality remain locked in place. Man progresses through time. Spiritual realities are gradually revealed by the Creator. Yet the archetypical pattern of the formation, rise and disintegration of religion remains unswerving. Every goodness has its counterpart in evil and the cycles of religious revelation – no matter how different they appear in exterior form – bear certain conspicuous similarities to their predecessors. The moment a divine prophet, messenger, or saint conveys a new dispensation, the caustic might of the material world begins to eat it away. Many a prophet was sent to the Children of Israel to remind them of their covenants with previous prophets, which were warped and altered over and over. Within a century of Jesus, the simple faith that he taught was turned into a monstrous mass of mutually hostile sects and cults that bore little resemblance to the Way of Christ. Before the Prophet Muhammad could be buried his companions usurped the rights of Imām ᶜAlī, forever altering the course of Islam; for as Islam had had been maneuvered into an involuntary direction by those who illegitimately commandeered leadership, the successors of Jesus was overshadowed by Paul and his minions, all unauthorized to carry divine successorship. These perfidious claimants to divine authority are known in Arabic as *Dajjāls*, or anti-Christs, purveyors of a sham, counterfeit religion, often treacherously blended with

shards of truth, making their claims appear misleadingly credible to the masses.

So too did these very events (albeit under different guise) befall the People of the Bayān. In the years following the martyrdom of His Holiness the Primal Point on July 9th 1850, several of these *Dajjāls* came forward to claim not only successorship to the *Bāb*, but to present their fantasies of being *He-Whom-God-Shall-Make–Manifest*, the individual foretold by the *Bāb* who would, in the distant future, usher in the succeeding divine dispensation. This in spite of the fact that His Holiness the Primal Point made it very clear and explicit that Mīrzā Yahyā (who was titled *Subh-ī Azal*, the Everlasting Dawn, by the *Bāb*) - who bore all the adversity, malevolence, betrayal and abandonment inflicted upon him by the anti-Christ and his underlings with patience, grace and humility – was to be His successor as leader and spiritual head of the People of the Bayān.

Echoing the religions that came before, only a small remnant remained faithful to the call of His Holiness the Primal Point and *The Bayān* while the greater part of the folk fell recklessly into the deceit and lies of that "envious Iblis" and his "whispering" son, headlong into the Hell of heedlessness and the Misery of blindness.

This small book (the first voice of opposition in the West to the *Dajjāl*) is only one of the shining rays that are now busting forth through the dome of lead thrown over the Bayānī Faith by those who debase the station of the Primal Point by labeling Him a "forerunner" or "precursor" to a desirous idol, a 19th century Hubal and Baal. The works of the *Bāb* and His successor, His Saintliness *Subh-ī Azal*, are now being unbolted in homes, universities and on the internet (with sites like www.bayanic.com) and it is only a matter of time before that valueless statue is smashed, as the Temple was cleared of its moneylenders and the Ka'bah rinsed of its idols in days gone by.

---Daltaban Peyrevi
Shahr ul-Qudrat 5, 159 BE
January 6, 2007

INTRODUCTION

By Muhammed A. Al-Ahari

Little is known of the life of the author of this weighty text. August J. Stenstrand was born in Sweden in May of 1862. He emigrated from Sweden to the United States on Feb. 12, 1889 and he was naturalized on March 21, 1899.[1] The only census for which he is listed is the one for the year 1900. In it, Stenstrand is listed as rooming in the Elfstrom household, a home located in Chicago's famed Andersonville area. At this time he is found rooming with other individuals of Scandinavian descent and he is an unemployed day laborer. Within the next decade Stenstrand would be exposed to the teachings of the Bahā'ī religion by means of the first Bahā'ī missionary to the United States – Dr. Ibrahim Khairallah.

Yet after much private study, Stenstrand abandoned the claims of Mīrzā Husayn ᶜAlī Nūrī, *aka* Bahā'ullah (1817-1892). He was living in Chicago when he became the first (and perhaps only) strident supporter in America for the cause of the *Báb* and his demonstrable successor Mīrzā Yahyā Subh-ī Azal (1831-1912). Stenstrand was initially a supporter of Ibrahim Khairallah in his struggle for the cause of Bahā'ullah's brother Muhammad ᶜAlī against ᶜAbd ul- Bahā'. However, he was voted out of the *First Church of the Manifestation of the Society of the Behaists of America* in May of 1906 for his views concerning the Bābī-Bahā'ī divergence.

Baha'i Reporting on Stenstrand

In the minutes of the Chicago Bahā'ī House of Spirituality for 13 Apr. 1907 the following was entered:

> *"Stenstrand's pamphlet on Subh-i-Azal was considered, and 'It was decided that we pay no attention to same.' A copy of the pamphlet is in*

[1] A. J. Stenstrand. Sx code=S352. Date of entry Feb. 12, 1889 District CT of 25th Judicial District McPherson Co, Kansas. Certificate of Naturalization #3805. Sweden & Norway. Date Nat. March 21, 1899.

the records."

Later the same year (August 3, 1907) it was noted in the minutes that,

> *"A Mr. K. Hagg... Seattle is a promulgator of a pamphlet by Stenstrand. Mrs. Finch of Seattle was first approached and read it, becoming more confirmed than ever... The Baha'is in Seattle met and discussed it; Mrs. Finch refuted it. All are stronger in the Faith now. This sister is one of the serving souls in Seattle, and the meetings are held in her home."*

From this we can see the pamphlet was read and discussed, but it is highly unlikely that many were converted by it.[2]

Little has been written or made public about Stenstrand by the Bahā'ī leadership around the globe. However, an online search found the following piece of correspondence dated 18/8/27 in which Shoghi Effendi is trying to make an example of Orthodoxy for his flock.

> *My dear and precious co-workers:*
>
> *Your last two letters dated June 5, '26 have been carefully read, & I hasten to inform you that regarding Stenstrand, he is an Azali & the friends should shun & avoid him & ignore him altogether. He is after mischief & dissension. Pending the formation of a National Assembly in Austr. & N. Zealand the friends should keep in close touch with you & seek your advice & your opinion for you are their guiding star, their loving parents. I trust you will write to me whenever you feel inclined. I shall eagerly await your news. The letter you drafted & enclosed is excellent and you have thereby rendered a distinct service to the Cause. As to the sum collected by the friends, I feel I should leave it entirely to the discretion of the*

[2] http://bahai-library.org/resources/chicago.house/chs.intro.html

donors. After prayerful meditation & consultation whatever they decide I welcome and endorse. I will pray for their guidance, for your happiness, good-health & success,

Your true brother, Shoghi

Coverage in anti-Bahā'ī Publications

Stenstrand did receive some notable mention in the works of anti-Bahā'īs. In *Baha'ism and Its Claims* by Wilson (1915, p. 268) we read:

> *"A curious incident occurred on May 6, 1906. Mr. August J. Stenstrand was exscinded [sic] from the 'First Central Church of the Manifestation,' because he rejected Bahā'ullah and accepted Subh-i-Azal. He was led to this step by investigating the history as recorded in Professor Browne's translations. He subsequently published three pamphlets, 'Calls to Behaists' (1907, 1910, 1913) setting forth the claims of Azal. I had interesting interviews with him in 1914."*[3]

Wilson also noted that (p. 185) he had received:

> *"… a pamphlet by A. J. Stenstrand, of Chicago, called 'Third Call to Behaists.' He writes (p. 27), 'The Babi history as well as their sacred scriptures proves that a terrible corruption, changing and transposing of its meanings, has been going on in the hands of the Behaists.' Again (p. 28), 'We have plenty of proofs that there has been continual corruption, interpolation, changing, transposing and stealing away the sacred scriptures of the Babi religion in the hands of the Baha'is.'"*

[3] Any help in finding these interviews and more biographic information on Stenstrand would be greatly appreciated.

What did Stenstrand write?

For Stenstrand, Bahā'ullah was a counterfeit prophet and to this end wrote six pamphlets supporting this view between 1907 and 1926. All of these are reprinted herein. In addition his six pamphlets, he also wrote in the alternative press Bahā'ī journal *Reality Magazine* (1919-1929) published by Harrison Gray Dyar (1866-1929). With the *Reality Magazine* articles, the commentary by Dyar is also included.

Although Stenstrand's writings are listed in most Bahā'ī bibliographies, they are rarely reviewed. An exception is a review by William Brenton Greene, Jr., in the *Princeton Theological Review* (1903, p. 131) he wrote, "This is a decidedly incoherent and sometimes ungrammatical appeal to seekers after truth, and especially to American Babists to study impartially the early history of Babism." Like the Bāb, Stenstrand is attacked for his faulty use of grammar. The appeal of his works was directed to primarily to Behaists and Bahā'īs and not to any Azalīs or Bayānīs in America. It is even likely he was the sole Azalī convert to the Faith of the Bāb or that he had an extremely small following, so if the appeal was to the America Bābī Community, he would be writing to himself! Since Browne was used as a source for many of his thoughts, an early study of the Bābī Movement by Dr. E. G. Browne has been added here as the introduction to the work and it precedes the writings of Stenstrand.[4]

Who was Dr. E. G. Browne?

Browne, Edward Granville (Feb. 7, 1862-Jan. 25, 1926) was born at Uley near Dursley in Gloucestershire. He attended Eaton College, and was first exposed to the Middle East during a tour of duty in the Russo-Turkish War (1877-1878). When he returned to England, he pursued a medical degree at Cambridge and studied Persian, Arabic, and Sanskrit. He was most famous for being a British Orientalist who wrote his many books and articles on the Bābī and

[4] *Religious Systems of the World: A Contribution to the Study of Comparative Religion* (London: Swann Sonnenschein), pp. 333-53. The book was first published in 1889.

Bahā'ī religions and a description of a meeting with Bahā'ullah.

His first visit to Iran was after researching Sufism at the University Library at Cambridge. Browne came across Gobineau's (q.v.) *Religions et philosophies dans l'Asie Centrale* and was drawn to the section on the Bābī Movement. He reached Iran in October 1887 and met Bahā'īs in Isfahan. His travels were detailed in his *A Year amongst the Persians*. His initial readings supported the idea that the Bahā'ī community was headed by Subh-ī Azal and most of his later writings support this position. Even when the state of affairs maintained that Bahā'ullah was their leader, Browne still pursued meeting Subh-ī Azal and his supporters.

Most Bahā'īs hold Browne's work in esteem for his translating and annotating a history written by Abd ul-Baha' (son of Bahā'ullah) entitled *A Traveller's Narrative written to illustrate the Episode of the Bab* (q.v.). He also translated Mirza Husayn Hamadani's *The Tarikh-i-Jadid or New History of Mirza `Ali Muhammad the Bab* (1893). Afterwards he called on Subh-ī Azal in Cyprus as well as Bahā'īs in Egypt and Palestine. He also translated *Kitab-i-Nuqtatu'l-Kaf* in support of Azālī positions. Finally he compiled and published *Materials for the Study of the Babi Religion*. His scholarly legacy is strengthened by his four-volume *Literary History of Persia* (1902-24). He also met and corresponded with ᶜAbd ul-Bahā' and wrote a sympathetic obituary when he passed away in 1921.

Even though he was predisposed to the position side of the Azālīs, many Bahā'īs (including Moojan Momen) have noted that he preserved many historical records that would have otherwise been lost. His interviews with Bahā'ullah and Subh-ī Azal remains among the few first hand Western accounts of these early leaders of the Bābīs (later called Bayānīs) and the Bahā'īs. His writings influenced many later writers on Bābīs, Azālīs, Behaists, and Bahā'īs, including August J. Stenstrand.

Who was Harrison Gray Dyar?

Harrison Gray Dyar Jr. (14 Feb. 1866 - 21 Jan. 1929), was an entomologist famous for studies of airborne bacteria. He was born in New York City, the son of the chemist/inventor Harrison Gray Dyar, holder of valuable dye patents and a disputer of Samuel Morse's patent for the telegraph, and Eleonora Rosella Hannum. He later moved to Washington, D.C. to work at the National Museum cataloguing insects. His greatest fame was at mosquito abatement during the digging of the Panama Canal, and this led to his co-authoring of the *Mosquitoes of North and Central America and the West Indies* – in four volumes (1912-1917) with Leland Ossian Howard and Frederic Knab.

Dyar continued to write on mosquitoes, eventually publishing over 240 scholarly papers on them. His journalistic and scholarly writings went beyond taxonomy and the study of insects to include the spiritual realm. This search for meaning and the accompanying different lifestyle eventually affected his professional career. He was charged with bigamy and dismissed from his governmental position. In 1906 Dyar, using the alias Wilfred Allen, had married Wellesca Pollock, an educator and ardent disciple of the Baha'i faith. Dyar later accepted the Baha'i Faith and had three sons with Allen. He adopted them after they were legally married in 1921. The search for meaning led Dyar to become the editor of *Reality*, an independent Bahā'ī journal, from 1922 until his death. This magazine allowed him - and others of similar mind - to voice their spiritual opinions, many of which were rejected by conventional Bahā'īs. The pages of *Reality* allowed him to voice his views on polygamy through a series of short stories.

Dyar also had another hobby that drained his family inheritance – digging hundreds of feet of tunnels under his house. During the 1920s Dyar's most peculiar hobby came to light. This was only discovered when a tunnel caved in and a delivery truck fell into his man-made labyrinth. He continued

as an honorary curator after his dismissal, but he was never successful as a businessman and died with little of his inheritance left of a stroke working at his home office.

Conclusions and Thanks to supporters

I wish to thank Daltaban Peyrevi of Chicago for reviewing this text and offering his insights on radical Shiᶜī Islam and the Bayānī Faith. The time, comments, and resources made available by Robert Stockman of the Wilmette Bahā'ī House of Spirituality were indispensable. Dr. Stockman made available copies of the *Fifth and Sixth Calls to the Heaven of the Bayan,* issues of the Waukegan based *Baha'i Quarterly* edited by Reverend Slack (a publication of the supporters of Muhammad ᶜAlī and Ibrahim Khairallah), and Anton F. Haddad's translation of Bahā'ullah's *Kitāb ul-Aqdās*.

This collection of the writings of an otherwise forgotten figure in American Bahā'ī Faith history is being compiled for several reasons: to preserve a hidden part of American and Bahā'ī History; its' value as a book of comparative religious literature and history; and, as an addition to the canon of American religious literature. Minor editing was done to the original texts to correct spelling and to standardize the transliteration of personal and place names. The bibliographies of each text were collapsed into a bibliography of the overall collection. No other changes to these texts were made unless otherwise noted.

BĀBISM

By Edward G. Browne.

The religious system which we are about to consider is deserving of an attentive examination for several reasons. It is no mere local superstition confined to a few families or tribes; neither is it a national religion, whereof the origin is lost in the mists of antiquity; nor yet is it a scheme of philosophy born in the sanctum of the student, and moving in a sphere of abstract thought far remote from the active world. Seventy years ago [1820] its founder was an infant only a few months old; fifty years ago [1840] his summons was yet unspoken and his doctrine yet unformed; forty years ago [1850] he terminated a prophet's life with a martyrs death, leaving behind him as his legacy to mankind a faith which now numbers its adherents not by hundreds but by thousands, which reckons its martyrs not by scores but by hundreds, and which, whatever its actual destiny may be, is of that stuff whereof world-religions are made. And to this rank does it lay claim, demanding nothing less than universal acceptance and undisputed sway, not only in Persia, where it was first preached and where it underwent that baptism of blood which was the terror and wonder even of those who proscribed and persecuted it, but throughout the whole world. A mighty claim indeed, but a claim which, if devotion even unto death and fervor which neither fire nor sword can quell go for aught, has at least established its right to be heard.

Before proceeding further in the examination of the history and doctrine of this new world-religion, it is necessary to glance briefly at the spiritual condition of the country which gave it birth. Persia, it is almost needless to state is a Muslim country. Other religions are, indeed, represented: there are a good many native Christians, either Armenians or Syrians; there are a considerable number of Jews; and there are a remnant who still, after the lapse of twelve centuries, hold firm to the fallen faith of Zoroaster. Relatively to the sum-total of the population, however, these are a mere handful, and the nation as such is a Muslim nation. But the Islam of Persia is a very different thing from that which prevails elsewhere. The Roman Catholic differs less from the Protestant than does the Persian Shi'ite from the Turkish or Egyptian Sunni. It is neither necessary nor possible to consider here in detail all these differences; one feature only of Shi'ite belief - the doctrine of the Imamate - demands notice.

To the Sunni, the caliph, or visible head of the Muslim Nation, is nothing more than a defender of the faith, elected by the suffrage of the majority for the safe-guarding of the temporal and spiritual interests of Islam. His appointment is human rather than divine, and his function is that of an administrator of the laws rather than that of a prophet or inspired teacher. Not so does the Shi'ite regard the Imams, whom he recognizes as the sole successors of the prophet. The Imam is divinely called to his lofty office; with his selection and appointment the choice of men has nothing to do; he is endowed with supernatural powers and virtues; his decision is in all things absolutely authoritative; and, in a word, he is an open channel of grace between God and mankind. Abu Bakr, ᶜUmar and ᶜUthmān, the first

three caliphs of the Sunnis, are in the eyes of the Shi'ites detestable usurpers, who snatched from ᶜAlī, the lawful Imam, a power to which they had no right and a position which they were not qualified to hold. They, and the Umayyad and Abbasid caliphs, who persecuted and slew the lawful Imams of the family of ᶜAlī whom they had first despoiled and disputed, are solemnly cursed bye every true Shi'ite. The Imams of the race of ᶜAlī are, on the other hand, loved, revered, almost adored; they are given a rank hardly inferior to that of the prophet himself, nay, hardly short of divinity; and the well-being of mankind is made dependent on their existence.

These Imams were twelve in number. The eleventh, Hasan Askarī, died in the year A.D. 874, and was succeeded by his son, who is generally known as the "Imam Mahdī," "the Proof," or "the Absent Imam." This Imam Mahdī was from the first involved in mystery, and communicated with his followers only indirectly through certain chosen and trusty representatives, who were called "Gates" or "Doors" (*Abwāb,* pl. of *Bāb*). Of these "Gates" or "*Bābs*" there were four successively. When the last of them died, no one was appointed to succeed him, and then began that period of the "Greater Occultation," in which, as the Shi'ites believe, we now are.

But the Imam Mahdī though no longer accessible to his Church did not die. He disappeared from the eyes of men in the year A.H. 329 (A.D. 940-941), but he still lives, hidden in the mysterious city of Jabūlka, whence, in the fullness of time, when faith waxes weakest and the world is full of woe and oppression, he will issue forth to restore the true religion, fill the earth with justice, and inaugurate the millennium. For this long-

expected day do all Shi'ites wait and watch eagerly and anxiously, and ever when they mention the sacred name of the Imam they add thereto the prayer, "May God hasten his glad advent!"

It is in the year A.H. 1260 (A.D. 1844), exactly one thousand years after the Imam Mahdī's first retirement into seclusion, or "Lesser Occultation," that the history of the religion which we are about to consider properly begins.

Before we proceed to speak of this, however, let us glance briefly at the meager details which have reached us of the early life of its founder. Mirza ᶜAlī Muhammad, afterwards known as the *Bab* or "Gate" (from which title his followers derive the name of *Babi* which they bear), was born at Shiraz in southern Persia on October 9th, A.D. 1820. His father, Mīrzā Riza, was by trade a cloth seller; but, though in comparatively humble circumstances, he enjoyed that respect which is almost invariably accorded in Persia to a *Sayyid,* or reputed descendent of the prophet. Mīrzā ᶜAlī Muhammad was in the ordinary course of things sent to school, but he seems not to have remained there long. His removal thence may have been occasioned by the cruelty of his teacher, at whose hands he seems to have suffered much. He never forgot the unhappiness of his childhood, and when in later days he was framing the ordinances of his religion, he insisted most strenuously on the duty of treating children with the utmost tenderness and consideration, enacting heavy fines against such as should cruelly beat or ill-use them. "The object of these commands," he says, "is that men may not bring sorrow on that Spirit from the ocean of whose bounty they enjoy existence; for the teacher knows not Him who is his own and all men's teacher."

On his removal from school Mīrzā ᶜAlī Muhammad was for a while engaged in helping his father Mīrzā Riza in his business. He was still but a boy, however, when his father died. And thenceforth he was taken under the care of his maternal uncle, Hājjī Sayyid ᶜAlī. After a while, but at what precise date we cannot say, he left Shiraz and took up abode at Bushihr on the Persian Gulf, where he still carried on the trade for which he was destined. So far there was nothing especially noticeable in him save a gravity unusual at his years, a remarkable purity of life, a somewhat dreamy temperament, and a sweetness of manner which attracted all with whom he came in contact. At the age of twenty-two he married, and by this marriage he had one son named Ahmad, who died in infancy.

About this time, there dwelt and taught at Karbalā', a spot most hallowed in the eyes of every Persian Shi'ite by reason of the martyrdom of Husayn, the third Imam, which there took place, a certain Hajji Sayyid Kazim of Rasht, the disciple and successor of Shaykh Ahmad of Ahsā, who had founded a new school or sect called after him *Shaykhīs*. Of the Shaykhīs' doctrine the most notable feature was the extreme veneration - remarkable even amongst the Shi'ites - in which they held the Imams, and the eagerness wherewith they awaited the advent of the Twelfth Imam or Imam Mahdī. One day the circle of those who sat at the feet of Sayyid Kāzim was augmented by a fresh arrival. The new comer, who took his seat modestly by the door in the lowest place, was none other than Mīrzā ᶜAlī Muhammad, who, impelled by a pious desire to visit the Holy Shrines, had left his business at Bushihr to come to Karbalā'. During the next few months the face of the young Shirāzī became

familiar to all the disciples of Sayyid Kāzim, and the teacher himself did not fail to notice and appreciate the earnest but modest demeanor of the youthful stranger. Then all of a sudden Mīrzā ᶜAlī Muhammad departed as unexpectedly as he had come, and once more returned to Shiraz, his native city. Not long after this Sayyid Kāzim died without nominating any successor. To some of his disciples whom he had seem weeping over his approaching death he had said, "Do you not then desire that I should go, so that the Truth may become manifest?" How this Truth should be revealed was a matter whereat he had but darkly hinted, and so it was that his disciples, distressed and doubtful, met together after his death to fast and pray. Then they dispersed, each in his own way, to seek what they desired and wait what they expected.

Amongst these disciples was one, Mullah Husayn by name, of Bushrawayh in Khorasān, who had enjoyed a special intimacy with the departed teacher, and who had been regarded by many as likely to succeed him. On the dispersal of the Shaykhis to which I have just alluded, this Mullah Husayn went to Shiraz, and on his arrival there he remembered that Mīrzā ᶜAlī Muhammad, his former fellow-student, dwelt in this city. Anxious to renew his acquaintance with one whose amiable disposition had exercised over him a singular charm, he inquired after and soon discovered the man in person, and when the first greetings were over the two fell to talking of Sayyid Kazim and his recent death. At first it was Mullah Husayn who spoke, detailing the events of Sayyid Kāzim's last days, and the hopes and fears which occupied the minds of his followers. But soon it was Mullah Husayn's turn to listen in amazement to a declaration which Mīrzā ᶜAlī

Muhammad now for the first time made, to wit, that he himself was the promised guide and teacher, the "Truth" foretold by the departed Sayyid, the channel of a new outpouring of Divine Grace; in a word, the *Bāb* or Gate whereby men might once again commune with the Imam from whom for a thousand years they had been separated. The amazement and incredulity which this declaration first evoked in Mullah Husayn's mind was soon changed by further conversation with Mīrzā ᶜAlī Muhammad (or to give him the title to which he had now laid claim, the *Bāb*) into a belief whereof the sincerity was attested by every subsequent action of this first convert to the new faith.

In spite of the absence of many facilities of communication which we enjoy in Europe, news travels fast in the East; and no great while had elapsed since the "manifestation" (which took place on May 23rd, 1844) ere the *Bāb* was surrounded by a considerable number of eager disciples. Amongst these were included many of the late Sayyid Kāzim's followers, who, apprised by Mullah Husayn of what had taken place, hastened with all speed to Shiraz. The zeal of the little band of believers was great. In the circles of their own assemblies they read with eagerness and rapture the *Commentary on the Surah of Joseph,* the *Ziyāratnama* or "Book of Visitation," and the few other works which the Bab had then composed; while from time to time each one of them was privileged to listen to the words of the Master himself as he depicted in vivid language the worldliness and immorality of the *Mullahs,* or Muslim clergy, and the injustice and rapacity of the civil authorities, or spoke with a conviction which compelled belief of the era of justice and happiness now at hand and the certain triumph of the new truth which he was

commissioned to proclaim. Already the *Bāb's* fame was in every one's mouth and the Bābīs were beginning to attract general attention (an attention which, in the case of the government authorities and the clergy, was largely mixed with suspicion and dislike), when the young prophet once more left Shiraz secretly, accompanied only by one intimate disciple, and set out to perform the pilgrimage to Mecca.

When the *Bāb* returned from Mecca and again landed at Bushihr, in August 1845, the complexion of affairs was considerably altered. On the one hand, his ideas had doubtless become more clearly defined; on the other hand, the government and the clergy had decided that this new movement was altogether dangerous to them and must at once be checked as sharply as possible. Accordingly, when some of the *Bāb's* disciples, who had preceded him to Shiraz, entered the city, they were seized by the governor Husayn Khān, bastinadoed, and forbidden to preach to ensure the effectiveness of this prohibition; one or two of them were hamstrung, so that they should be unable to quit their houses. Horsemen were also dispatched to Bushihr to arrest the Bab, who was brought in to Shiraz in the latter part of September, 1845. He was examined before the governor by some of the chief clergy, who declared him to be a heretic, and ordered that he should be punished with the bastinado and then confined in the house of ᶜAbd ul-Hamīd Khān, the *dārugha*, or chief constable. In spite of these measures, however, the new faith continued to spread rapidly, for many of the *Bāb's* disciples were scattered throughout all parts of Persia engaged in teaching his doctrine, while those who remained in Shiraz did not fail to find means of approaching him even in his confinement. The chief

constable, indeed, seems to have submitted to the charm of his prisoner's gentle and amiable manner, and, according to one of the *Bābī* historians, he was actually brought to believe in the divine mission of the captive, to whose prayers he considered himself indebted for the recovery of his son from a mortal sickness. At all events, when, in the spring of 1846, Manuchihr Khān, the governor of Isfahan, anxious to see one of whom he had heard so much, sent messengers to Shiraz to discover whether he could by any means deliver the *Báb* from his captivity and bring him to Isfahan, the chief constable connived at, if he did not actually assist, the escape of his prisoner, who at once set out in company with two of his disciples for the latter city, where he arrived about May, 1846.

For nearly a year the *Báb* remained at Isfahan, and during this period he enjoyed the last days of comparative peace and security allotted to him. He was under the protection of the most powerful nobles of the time, who was both able and willing to protect him from the malice of his enemies, amongst whom the clergy were most malignant.

But early in 1847 his protector died, and Gūrgīn Khān, who succeeded to the government of Isfahan, not sharing the feelings of his predecessor, at once sent the *Báb* off under an armed escort to Teheran, that the then-reigning King Muhammad Shāh and his ill advised minister Hājjī Mīrzā Ākāsī might deal with the reformer as they pleased. The King would seem to have desired to see the *Báb*; but the minister, fearful lest his sovereign should yield to the potent influence of the young prophet, vigorously combated this proposal, pointing out the impudence of allowing one whose doctrines had already made such progress amongst all classes to enter

the capital and be seen by its inhabitants. The minister's advice finally prevailed, and orders were issued for the transference of the *Bāb* to the remote frontier-fortress of Mākū, whereof the governor, ᶜAlī Khān, was a creature of the minister, wholly devoted to his interests. Thither accordingly was the *Bāb* conveyed, but such was the sympathy of the people with him and their anxiety to behold him, that it was found necessary to avoid as much as possible all towns and large villages, and even amongst the escort appointed to guard him several conversations took place.

Soon after his arrival at Mākū, the *Bāb* was summoned to Tabriz and again examined concerning his doctrine by a number of the chief clergy, presided over by the present Shāh of Persia, then Crown-Prince. Concerning what passed there we have only the Muslim accounts; but even from these, partial and one-sided as they are, we can clearly perceive that, so far from there being any attempt at serious investigation, the proceedings were characterized throughout by the most shameful levity and unfairness. "If you are the 'Gate of Knowledge.'" they said to him, "you must of course be able to answer any questions we choose to ask you"; and thereupon they fell to interrogating him about the technicalities of medicine, grammar, philosophy, login and the like. To these senseless and insolent questions, the *Bāb*, perceiving that he had been brought thither, not to be judged but to be mocked, returned no answer; and his persecutors, wearying of their sport, ordered him to be beaten and sent back to his prison at Mākū, significant of the sympathy towards him which animated the common people, is the fact that the priests could find no one willing to execute their

mandate, and were finally compelled to inflict the punishment themselves.

So far from suffering himself to be discouraged by this harsh treatment, the *Bāb* continued to write down and codify his doctrines and ordinances with unabated diligence. Two brothers, Sayyid Husayn and Sayyid Hasan, of Yazd, shared his captivity. The former of these was continually occupied in transcribing and arranging his master's words; and, in spite of the strict injunctions of the Prime Minister, means were found to convey these precious writings into the hands of the faithful. The *Bāb's* doctrines, too, underwent considerable development. He declared that he was not merely the "Gate" leading to the Imam Mahdī, but the Imam himself; that he was indeed the "Point" or Primal Truth once more revealed in man, and that what in previous revelations had been set forth darkly and in riddles he now proclaimed openly and without reserve. At the same time he claimed no finality for his revelation, declaring that after him one yet greater (whom he named "He whom God shall manifest") should appear for the perfecting of that which he had begun. In the books composed by the Bab at this time it is curious to perceive that his chief anxiety was not for his own fate, but for the reception which should be accorded by his followers to "Him whom God shall manifest." Again and again, almost in every page, he entreats these not to behave in the next manifestation as the Muslims have behaved in this, and to remember that no revelation is final, but only represents the measure of truth which the state of human progress has rendered mankind capable of receiving. For about six months the Bāb remained at Mākū, and then the Government, perceiving that his disciples still

succeeded in gaining access to him, transferred him to the closer imprisonment of Chihrīk. Here is was only by means of letters concealed in walnuts, or sewn up in waterproof and sunk in milk, and the like, that correspondence between the *Bāb* and his followers was any longer possible.

We must now leave the *Bāb* for a while, and turn our attention tot he efforts of his disciples to spread the new faith, and the tragic events wherein these efforts culminated. Mullah Husayn, whom I have already mentioned as the first to believe, was conspicuous, even amongst the devoted missionaries who went forth into every quarter of Persia, for his fiery energy and indomitable spirit. Night and day, now on Isfahan, now in Kashan, now in Teheran, now in Mashhad, was he occupied in persuading inquirers, confirming waverers, and encouraging the faithful. Weariness and despair were alike unknown to the ardent spirit which animated that fragile-looking frame. Expelled from Teheran, he went to Mashhad; arrested there by Hamza Mīrzā, one of the uncles of the present Shāh, he nevertheless succeeded in effecting his escape, and, in company with a small but ever-increasing band of followers, again set out westwards, intending, as it would appear, to proceed to Māku and attempt to liberate the Bāb. Now at length the enmity between the Muslims and the Bābīs threatened to break out in open warfare, and at the village of Shāhrūd a serious collision seemed inevitable, when suddenly a messenger arrived announcing that Muhammad Shāh had breathed his last. This was in September, 1848.

When a king dies in Persia, a period of anarchy and lawlessness ensues, to which European countries are fortunately strangers. The local authorities,

uncertain of the continued tenure of their offices, hasten to the capital to make favor with the new government, or else employ the days of disorder for their own ends. The mechanism of the state is for the time being unhinged and thrown out of gear, laws are practically suspended, plunder and rapine are rife, and life and property are imperiled. Such was the state of things which Mullah Husayn was called upon to confront. It demanded all his judgment and all his energies; for if on the one hand there was a hope that the new government might prove more favorably disposed towards the Bab than its predecessor had been, there was on the other hand great immediate danger to be apprehended from the unrestrained lawlessness of the ill-disposed, from which almost ever check had for the present been removed. Mullah Husayn accordingly pushed on rapidly to the village of Badasht, situated near the borders of the province of Mazandarān, and there effected a junction with another band of his co-religionists under the leadership of Mullah Muhammad ᶜAlī of Barfurūsh. Amongst these was one person so remarkable as to merit at least a passing notice.

Rarely indeed does it happen in a Muslim country that a woman attains distinction and fame. Yet if ever a woman deserved not fame only but immortality, that woman was *Zarrin Tāj* the daughter of Hājjī Mullah Muhammad Sālih of Kazvin, better known by the name of *Qurrat ul-ᶜAyn* ("Freshness" or "Delight" of the Eyes"), which the *Bābīs* bestowed on her. Endowed with rare beauty and yet rarer intellectual gifts, she was well versed in Arabic, the Qur'an, the traditions, and philosophy, besides which she was in her own language eloquent beyond measure, and a poetess of no mean order. Indescribably galling to such

a woman must have been the condition of dependence and intellectual stagnation in which her sex are doomed by the ordinances of Islam to dwell; and it was probably on learning that the *Báb* sought amongst other social reforms to raise women to the rank of equality with men that she became first attracted towards his teaching. Once persuaded of its truth, she embraced the new doctrine with all the vehemence of an enthusiastic nature; and began, in spite of the violent opposition of here relatives (almost all of whom belonged to the clerical or priestly class), to profess and preach the Bábí faith. Compelled finally by circumstances which it would take too long to detail to fly from her native town of Kazvin, she now appears amongst the Bábís in council in Badasht.

It was decided that to this beautiful, courageous, and eloquent woman should be committed the task of encouraging the faithful and confirming the lukewarm by an address delivered from a rude pulpit, hastily constructed of stones and logs heaped together. Every other sound was hushed and every ear was strained as that clear sweet voice began to speak of the new dispensation inaugurated upon earth, of the reign of universal justice and love which was at hand, of the approaching downfall of tyranny, bigotry, and oppression. As she proceeded, exhorting them not to stand back at this most critical moment, not to allow a craven fear to keep them aloof from the glorious enterprise, not to fail in the coming struggle for faith and freedom, the silence was broken by sobs of heartfelt emotion and cries of *"Ey Ján!"* ("O my life!"), *"Ey Táhira!"* ("O pure one!"), *"Qurbanat ghardam!"* ("May I be thy sacrifice!"), and the like. The most listless and apathetic were roused; the wavering became assured,

strong men wept. No hesitation or half-heartedness now; all were resolved to stand firm even to the death, and their later deeds bore abundant testimony to the unshakeable firmness of their purpose. And now let *Qurrat ul-ᶜAyn*, having wrought her great work, depart for a while to wander in the highlands of Nūr, and to be betrayed into the hands of her ruthless foes. We shall meet her once again on that terrible day in 1852 when the storm of fire and steel and tortures not to be described or imagined broke impotent against a courage and steadfast endurance which has made the very name of Bābī a word which no Persian can utter without a certain involuntary awe and admiration.

It would take far more time than we have at our disposal to follow in detail the occurrences of those eventful days. Let us therefore pass on quickly to the ultimate fate of Mullah Husayn and his companions. Eight months or so have elapsed since the events above recorded, and it is now the summer of 1849. You must try to picture yourselves a flat fenny country covered with tall reeds and grasses or occasional swampy rice-fields, and sparingly traversed by narrow, muddy paths. To the north, dim and grey, lies the Caspian Sea. To the south, fen passes gradually into forest, which slopes upwards towards the vast black wall formed by the Elburz Mountains. Just where the fens end and the forest begins, isolated amidst swamps and thickets, stands the tomb of Shaykh Tarbārsī, a holy man of bygone days. The little building which marks the site of the tomb stands in the midst of a grassy sward about 100 yards long and 70 yards wide. This enclosure contains a few wild pomegranate trees, and is surrounded by rude earthworks and palisades. These, as well as the buildings of the shrine, are riddled with

shot and stained with gore, while the grassy sward is marked with many a freshly- made grave. The forms of men emaciated to skeletons with drawn faces and sunken eyes (wherein nevertheless still glows the light of an enthusiasm which neither privation nor suffering can quench) pass occasionally across the enclosure. These are the remnants of the Bābīs whom we last saw at Badasht hanging on the words of *Qurrat ul-ᶜAyn*, and this is their last retreat. Here for eight weary months have they held at bay the royal army, and, by dint of courage and skill incredible in men trained for the most part to peaceful avocations, again and again inflicted on it defeats and losses which had caused even the less sanguine amongst the besieged to hope for ultimate victory. But now at length the end has come. Their brave leader, Mullah Husayn, is dead, killed in the very moment of a heroic exploit by a stray bullet fired from some hidden ambush. Their provisions are all used up. A few days previously a desperate but unsuccessful attempt had been made to cut through the ever-tightening cordon of troops. To give them strength for this final effort, they had been compelled to exhume the bones of the horse which had carried their gallant leader through his last fray and from these to make a sort of broth which might at least serve to keep body and soul together. Absolute starvation now stares them in the face and further resistance appears impossible. Yet, in spite of their miserable plight, so great is the dread with which their valor has inspired the royal troops, that even at this eleventh hour a message has come from the royalist officers promising them life and liberty if they will yield up their fortress.

To deliberate on this proposal the Bābī leaders are now assembled together in the mausoleum of the

departed Shaykh. At length it is decided to accept the terms offered and evacuate the fortress. A written promise signed by the royalist leaders and confirmed by oaths sworn on the Qur'ān lulls all suspicion of treachery; and now at length in slow procession the survivors of the Bābī garrison emerge from their stronghold, and pass through the wondering ranks of the besiegers to the place allotted to them.

At first all seems fair enough. Food is set before the starving Bābī's, and their leaders are invited to take their breakfast with Prince Mahdī-Khulf Mīrzā and ᶜAbbās Quli Khān, of Larijan, the royalist generals. As the meal proceeds, the latter artfully turn the conversation on to religious topics. The unsuspecting Bābīs speak freely and boldly of that which is nearest their hearts. The prince listens attentively, smiling now and then a false and cruel smile as he marks the success of his stratagem. Suddenly he springs to his feet, claps his hands, and cries out that his guests have uttered blasphemy, in that they make the *Bāb* not only equal to but greater than Muhammad. Promises plighted to infidels are not binding, and shall not avert the vengeance of outraged orthodoxy. The soldiers rush in and seize the unarmed and helpless Bābī chiefs. Another party of soldiers fall suddenly upon the other Bābīs, who, in the quarters assigned to them, have scarce as yet stretched out their hands to taste the first good food they have seen for many weeks. The captives are dragged before the royalist generals, and, at their command, cast down on the ground and cut open with knives. Five or six of the chief Bābīs only are reserved from the massacre to grace the prince's triumphal entry into Barfurūsh; and, bearing with them these and the heads of the slain set on spears, the victorious army sets

out with beating drums and blowing trumpets for the town. On their way thither they are met by deputations of the Mullahs, who congratulate them on their prowess and clamor loudly for the blood of the few remaining prisoners. The royalist generals had entertained the idea of carrying these with them to Tehran, which they might show to the young Shah those who had dared for so long to withstand his armies. The *Mullahs*, however, are importunate; the point is yielded; and Hājjī Mullah Muhammad ᶜAlī and his four or five surviving comrades are handed over to their inveterate foes, who tear them limb from limb in the market-place of Barfurūsh. They meet death unflinchingly, as brave men should, and night settles down over the blood-stained and mangled remains of the last survivors of Shaykh Tabarsī.

The temporary lull which followed the suppression of the Mazandarān insurrection was soon broken by a similar struggle at Zanjan in the north-west of Persia. Into the details of this struggle it is impossible to enter here. The scene is changed from fens and forests to the narrow, tortuous, mud-walled streets of a Persian town, lying, amidst pleasant poplar-gardens, which mark the course of a little river, in the stony, sun-baked table-land of central Persia. But though the scene is changed, the incidents of the struggle are otherwise much the same. There is the same desperate and indomitable courage on the part of the Bābīs; the same carelessness, cowardice, and mismanagement on the part of the besiegers. The Bābī women cut off their long hair to bind round the crazy guns which have begun to gape and crack under the constant firing, and are continually on the ramparts encouraging their husbands and brothers in the attempt to avert the inevitable

doom. But soon, as at Shaykh Tabarsī, the attack by storm is succeeded by the blockade and the horrors of famine stare the besieged in the face. Then come the same treacherous promises, resulting in a surrender followed, as before, by a perfidious massacre of the too confiding Bābīs.

This summer of 1850 was marked by other events not less fateful. While the siege of Zanjan was still in progress, another Babi rising took place at Nayriz far away in the south of Persia. The Government, thoroughly alarmed, determined on a measure which, as it believed, could not fail to deal a death-blow to the Bābī movement.

The *Bāb*, who had now been subjected for more than three years to a rigorous imprisonment, could not, indeed, be considered as directly responsible for the attitude of armed resistance assumed by his followers; nevertheless the Government, regarding him as the fountain-head of those doctrines which had convulsed the whole Persian Empire, determined that he should die. With his death, as they imagined, the whole movement must collapse. Had they been better acquainted with the *Bāb's* doctrine, they might have hesitated before taking a step which could have no 'Certain result save that of exasperating his followers beyond all measure. For, as a matter of fact, the *Bāb* had striven to render his religion as far as possible independent of his personality in two ways. First of all, as we have already seen, he had declared that it was in no sense final, and had foretold the coining of "Him whom God shall manifest" to complete and perfect the religion which he had founded. Secondly, he had not centered the spiritual authority even during his lifetime in himself alone, but in what he called the " Unity " — a

sort of hierarchy consisting of himself, "the Point," and eighteen other persons called "Letters of the Living." Why the number nineteen was chosen as the sacred number and employed as such, not only here, but in all the relations of life, it would take too long to explain. Suffice it to say that certain curious facts connected with the numerical values of the letters composing certain words indicating Divine attributes seemed to the Bab to point it out as a number essentially sacred, mysterious, and worthy of being made the basis whereon all things should be arranged. Now this "Unity" was in its very nature permanent; for, when any one of the "Letters" composing it died, the grace and virtue inherent in him passed to some other Bābī, who thereupon became incorporated in the "Unity," which in this way remained constant. After the "Point," (i.e. the *Bāb*) the two chief "Letters" of the "Unity" had been Mullah Husayn and Mullah Muhammad ᶜAlī. Both of these having been killed at Shaykh Tabarsí, a youth named Mírza Yahya, and entitled by the Bābīs "Subh-ī Azal" ("The Morning of Eternity"), now occupied the highest rank in the Unity after the *Bāb* himself. Of this, however, as of all else appertaining to the Bābī doctrine, the Muslims were quite ignorant, and they confidently expected that the new faith would expire with its founder, on whose destruction they were now bent.

The *Bāb*, therefore, was haled from Chihrīk to Tabriz, and once more arraigned before judges whose sentence was a foregone conclusion. The trial which he now underwent was nothing but a protracted series of insults and indignities. One result, however, his tormentors were anxious to attain, and that was to induce the *Bāb* formally to renounce the doctrine which he had taught. This, however, they were unable to

accomplish. In reply to all their threats and promises, he continued to assert that in him was fulfilled what they understood by the coming of the Imam Mahdī. They scoffed at his pretensions, and told him that the Imam they expected was that same Imam who had disappeared more than twelve centuries ago in Samarra, and that when he came he would come as a mighty conqueror to slay and subdue the infidels, and establish the faith of Islam throughout the world. "Through just such vain superstitions," he replied, "did all former peoples reject and slay the prophets sent unto them. Did not the Jews profess to be expecting their promised Messiah when Jesus the Son of Mary appeared in their midst? And did not they reject and slay Him who was indeed their Messiah, because they falsely imagined that the Messiah must come as a great Conqueror and King to re-establish the faith of Moses, and give it currency throughout the world? Now the Muslims were acting as the Jews had acted, because, like them, they clung to their own vain superstitions, refusing to see that the kingdom and the victory spoken of were spiritual and not material."

The fatal sentence was pronounced by the civil and ratified by the religious authorities, and Mīrzā ᶜAlī Muhammad was led back to prison. His last night on earth was not spent in solitude. With him were Āqā Sayyid Husayn, of Yazd, his amanuensis, and a young merchant of Tabriz, named Āqā Muhammad ᶜAlī, who was his devoted disciple. The latter belonged to a good family, by whom every effort was made to induce him to save his life by renouncing his master. The following letter, written by him the very night before his martyrdom, contains his reply to a last appeal of this nature addressed to him by his elder brother:

"My condition, thanks be to God, hath naught of ill, and 'to every trouble succeeds rest.' You wrote that this matter hath no end. What matter, then, hath any end? We, at least, have no discontent therein, and, indeed, cannot fitly express our thankfulness. The end of this matter is, to be slain in God's cause and what happiness is this! The will of God will be accomplished on His servants, nor can any human being avert the Divine decree. What God wills comes to pass, and there is no power and no strength save in God. O brother, the end of the world is death; 'every soul tastes of death.' Should the appointed fate which God (mighty and glorious is He!) hath decreed overtake me, then God is the Guardian of my family, and thou art mine executor. Behave in whatever way is agreeable to God's good pleasure, and pardon whatever has been wrought by me which seems lacking in courtesy, or contrary to the demands of that respect due to you from your younger brother, and ask pardon for me from all my family, and commit me to God. God is my portion, and how good is He as a Guardian!"

Little by little the night ebbed away, and the sky grew bright with the dawn of July 9th, 1850. Ere the prisoners were led out, all Tabriz was astir, and when at length they were brought forth by their executioners, every street and lane through which they were to pass teemed with crowds of expectant onlookers. Of these, some were attracted by sympathy, or a hope that even now some opportunity for effecting a rescue might arise; others, drawn merely by curiosity to behold one so famous, were moved to pity by the pale gentle face, white delicate hands, and simple but spotless raiment of the sufferer; but the brutal rabble, urged on by the malignant and implacable clergy, cast stones and mud

at the helpless captives, and gave vent to shouts of joy whenever a missile took effect. For several hours were the prisoners dragged thus through the endless streets and bazaars of Tabriz, until at length Sayyid Husayn, his powers of endurance utterly exhausted, fell to the ground fainting with fatigue and pain. He was dragged to his feet and told that he might yet save his life and gain his freedom if he would renounce and repudiate his Master. And thereupon Sayyid Husayn, whether impelled by a momentary fear which his exhausted strength could not combat (as asserted by the Muslims), or acting on instructions from the *Báb*, whereof the object was to preserve and convey to the faithful the last writings and injunctions of their prophet (as stated by the *Bábis*), did that which he was bidden to do, and as the price thereof received his freedom. No sooner had the crowd passed on than he gathered himself together, and at once set out for Teheran. On his arrival there he at once made his way to his co-religionists, who, whether convinced that he had acted under his master's orders, or moved by his sincere and evident contrition, received him back into their midst. That he was not unworthy of their confidence; he found the opportunity to prove when two years later the cup of martyrdom was for the second time presented to him.

Encouraged by the recantation of Sayyid Husayn, the executioners made another attempt to induce Áqá Muhammad ᶜAlí to follow his example. His wife and little children were brought before him in the hope that their tears and entreaties might conquer his resolution. Even against this most cruel trial he was proof, and only asked that he might be killed before his master. The soldiers, finding all efforts to move him fruitless, and being wearied to boot, led the two

prisoners to the great square by the citadel (called, by a strange coincidence, the "Square of the Lord of the age") and there suspended them with ropes from staples set in one of the walls. As the firing-party took up its position Āqā Muhammad ᶜAlī was heard to say to the *Bāb*, "Master, art thou content with me?" To this the *Bāb* replied in Arabic, "Verily Muhammad ᶜAlī is with us in paradise! "Hardly had the words left his lips when the crash of musketry rang out, and for a moment the rolling cloud of smoke hid the bodies of the victims. As it lifted a great cry of wonder and awe rose from the spectators. The lifeless body of the disciple, indeed, riddled with bullets, swung to and fro in the air, but of the *Bāb* no trace, nor sign was visible. A murmur arose that this was a miracle, and the authorities perceived with terror that the fickle populace was ready to veer round and declare for one whom but an hour ago they had jeered and pelted. Had it been so, it might well have been that then and there the faith of the *Bāb* would have won a definitive victory over the religion of Muhammad; and for an instant the fate of the Qajar dynasty and the faith of Islam hung trembling in the balance.

But not so was it ordained. Ere the crowd had recovered from their first amaze, a soldier perceived the *Bāb* (whose bonds by some strange chance had been cut by the bullets which passed harmlessly by his body) taking shelter in an adjacent guard-house, followed him thither, and made a cut at him with his sword. When the others saw the red blood flow from their unresisting victim, their fear was gone, and they hastened to complete their work of death. The two bodies were dragged through the streets and cast out of the gate to feed the dogs and jackals; but by night came Sulaiman

Khān, and one or two others, with gold in one hand and a sword in the other, offering the choice between these to the guards appointed to prevent the burial of the bodies. The guards took the gold and surrendered the bodies, which were wrapped in fine silk, placed in one coffin, and conveyed secretly to Tehran, to be there bestowed in a place of safety. So ended the short and sorrowful but noble career of Mīrzā ᶜAlī Muhammad the *Báb*. When we reflect on all that he suffered during the six years of his mission, we can well believe that, as he says in the Bayān, "the days of his gladness were the days preceding his manifestation."

The tragedies of this fatal year were not yet ended. On the very day of the *Báb*'s martyrdom the Niriz insurrection, and a few weeks later the Zanjan siege, were quenched in streams of blood. Between these two events took place at Teheran the martyrdom of seven Bābīs, accused without shadow of proof of harboring designs against the Prime Minister, Mīrzā Tāqī Khān. Amongst all classes, as we learn from the diary, of an English lady whose husband at that time occupied a responsible position in the British Embassy, their faith aroused general commiseration, and amongst their fellow-believers they received the title of the "Seven Martyrs."

Amongst them was the *Báb's* uncle, Hājjī Sayyid ᶜAlī, to whose care the *Báb* had been committed on the death of his father. It is worth remarking that in this case the prophet was not without honor in his own country, for amongst his immediate relatives the Bab found some of his staunchest supporters, and even at the present day, many of the most influential and devoted Bābīs belong to his family. At the last moment, almost as he knelt beneath the knife of the headsman,

Hājjī Sayyid ᶜAlī received an offer of pardon if he would consent to renounce his faith. This offer he unhesitatingly rejected, concluding his words with this quotation:

> *O Zephyr, say from me to Ishmael destined for sacrifice, 'It is not a condition of love to return alive from the street of the Friend.'*

Every one of the seven met death with like firmness. Amongst them was an old dervish, named Qurbān ᶜAlī, who also refused to save his life by recantation. The first blow struck at him by the headsman only wounded his neck slightly and cast his turban to the ground, whereupon he cried out as he stood awaiting the second:

> *O happy that intoxicated lover, who at the feet of the Friend Knows not whether it be head or turban which he casts!*

A year elapsed after this, unmarked by any very noteworthy event, so far as the Bābīs are concerned. Persecution went on steadily in all parts of the country; but the general attention was somewhat diverted from the Bābīs by the sudden disgrace and fall of Mīrzā Tāqī Khān, the minister by whose advice the *Bāb* had been put to death. From disgrace to death is for a fallen minister but a short step in Eastern lands, and even the fact that he was married to the Shāh's sister, who continually watched over his safety with loving anxiety, could not save the once powerful noble. He was enticed by a cruel stratagem out of his wife's sight, she being informed that the Shāh had once more taken him into favor; and even while she was rejoicing in his imagined safety his life-blood was flowing slowly from his open

veins. That no drop of bitterness might be lacking from the cup, the executioner, whose specious promises had for a moment lulled to rest the unwearyingly watchfulness of the minister's wife, was one who had been raised to the Shāh's favor solely by him whose fainting soul now realized the need of those who put their trust in princes, and slay the holy ones of God. So perished Mīrzā Tāqī Khān in the month of January, 1852 ; and we can scarcely wonder that the Bābīs see in the fate which overtook him a signal instance of Divine vengeance.

Six months more elapsed, and then, in August, 1852, an event happened which brought down upon the Bābīs a persecution fiercer than any which they had yet experienced. A certain youth named Sādiq, of Zanjan, whose attachment to the *Bāb* had amounted almost to a passion, conceived in his mind a plan of taking vengeance on the tyrant who had slain his beloved master and ruthlessly persecuted all who held the Babi faith. This plan he communicated to two of his fellow-believers, and, early on the morning of August 15th, the three, armed with pistols charged with shot, stood at the gate of the Shāh's palace of Niyāvarān, awaiting the moment when the king, surrounded by his nobles, should go forth to the chase. That moment came at length, and, in the guise of suppliants, the avengers approached. Two successive pistol shots rang out on the air, and then, drawing their knives, the three Bābīs rushed on the Shah and tried to drag him from his horse. Ere they could effect their object the royal attendants were upon them. Sādiq was stricken dead to the ground, and his two companions were seized and bound. The Shāh, slightly wounded in the back, had no

sooner recovered from his alarm than he was filled with terrible wrath.

The two surviving Bābīs were put to the torture; but, though they avowed their faith and their object, they refused to disclose the names of any of their co-religionists, or to divulge their places of meeting. Their stubborn reticence was, however, unavailing, for a vigorous search, instituted by the secret police of Teheran, resulted in the capture of some forty Bābīs, of whom a large number were surprised in the house of Sulaiman Khan, the recoverer of the *Báb's* body. Five or six of these, including Bahā'ullah, who now claims the allegiance of the great majority of the Bābīs, were spared, but all the rest were doomed to die. Yet such was the fear in which the new Prime Minister stood of incurring the vengeance of the sect, that he resolved to make all classes partners in the slaughter of the prisoners. To this end he distributed these amongst the different departments of the Government, guilds of tradesmen, and other sections of the community, at the same time hinting to each that the Shāh would be able to judge of their loyalty and orthodoxy by the manner in which they dealt with their victims. The war-office, the secretaries of State, the merchants, the clergy, the dervishes, the pages in waiting, even the students of the University - then recently founded on a European model - each received their allotted prisoner.

Terrible were the modes of inflicting death which some of these, impelled either by savage fanaticism, fear of suspicion, or mere love of cruelty, devised. Of the unfortunate Bābīs, some were hewn in pieces, some were sawn asunder, some were flayed with whips, and some were blown from the mouths of mortars. Sulayman Khān was marked out by his rank and by the

shelter which his house had afforded to the proscribed sect, for tortures yet more horrible. Lighted wicks were inserted in gashes inflicted on his limbs and body, and his teeth were wrenched from his mouth and driven into the crown of his head. Yet even in his anguish he continued to testify such rapturous joy at the thought of his pre-eminence in suffering and martyrdom that his executioners asked him in bitter mockery why he did not sing. "Sing!" he cried, "and so I will." And thereupon he began to sing,

In one hand the wine-cup,
In the other the locks of the Friend,
Such a dance in the midst of the market-
place Is my desire.

Amongst the victims of that terrible day were two with whom we have already become acquainted. One was Sayyid Husayn of Yazd, who, consumed with the anguish of that day when, in appearance at least, he had renounced his master, met death not only with resignation, but with uncontrollable eagerness. The other was the beautiful and gifted *Qurrat ul-ᶜAyn*, who, though for more than a year she had been in close confinement, and could not, therefore, have had any part or lot in the conspiracy against the Shāh, was too notable an adherent of the new faith to look for immunity. Dr. Polak, an Austrian physician then in the Shāh's service, actually witnessed her execution, concerning which he writes: "The beautiful woman endured the lingering death with superhuman fortitude." Certain lines in some of the poems attributed to her authorship, and still passionately cherished by the Bābīs, would tempt us to believe that she had long foreseen the inevitable doom which awaited her. The

following translation of one of the most celebrated of these poems (of which I received a copy from a Bābī at Yazd in the summer of 1888) will suffice as an illustration. In it I have attempted to preserve the original meter and rhyme, and also to adhere strictly to the sense. Let it be borne in mind that by "the Loved One," "the Darling," and other such terms, the *Bāb* is throughout intended, just as the Sufis in their poems address God as the "Friend," and the "Beloved."

The thralls of yearning love constrain in the bonds of pain and calamity
These broken-hearted lovers of thine to yield their lives in their zeal for thee.
Though with sword in hand my Darling stand with intent to slay, though I sinless be,
If it pleases him, this tyrant's whim, I am well content with his tyranny.
As in sleep I lay at the break of day that cruel Charmer came to me,
And in the grace of his form and face the dawn of the morn I seemed to see.
The musk of Cathay might perfume gain from the scent those fragrant tresses rain,
While his eyes demolish a faith in vain attacked by the pagans of Tartary.
With you, -who contemn both love and wine for the hermit's cell and the zealot's shrine,
What can I do? For our faith divine you hold as a thing of infamy.
The tangled curls of thy darling's hair, and thy saddle and steed are thine only care,
In thy heart the Infinite bath no share, nor the thought of the poor man's poverty.

Sikandar's pomp and display be thine, the
Kalanda's habit and way be mine;
That, if it please thee, I resign, while this, though
bad, is enough for me.
The country of 'I' and 'We' forsake; thy home in
Annihilation make,
Since fearing not this step to take thou shalt gain
the highest Felicity.

Thus far I have traced the progress of the Bābī movement in a fairly continuous manner, although the need of confining myself within certain limits has compelled me to omit much of which I would fain have spoken.

We have now reached a point where the scene and the characters are in great measure changed; and indeed it would hardly be too much to say that we have now entered on a new epoch in the history of the faith. That I should strive to make clear the beginnings of that faith was essential, but space does not permit me to do more than sketch in outline its more recent developments. My desire at present is rather to awaken your interest and sympathy in a heroic struggle, which I do not hesitate to call the greatest religious movement of the century, than to communicate to you the latest results of research.

The centre of the movement, then, is transferred from Persian to Turkish territory; to be more precise, Baghdad becomes for the next eleven years the abode of such of the Bābī leaders as escaped the terrible devastation of 1852. Thither fled Mīrzā Yahyā "Subh-ī Azal," who, as I have already mentioned, became, on the death of the *Báb*, the chief "Letter" of the "Unity." He was soon followed by his half-brother, Bahā'ullah

(also a member of the Unity), who, having narrowly escaped death, now found release from the prison into which he had been cast. In Persia persecution continued with varying severity, and continually was the Bābī colony at Baghdad recruited by exiles forced to fly from their own homes. Every effort was made by the Persian authorities to molest and injure the fugitives, who, as a last resource, enrolled themselves as Turkish subjects. By this device they at length obtained some peace and security, for, whatever prejudiced persons may assert to the contrary, the Turkish Government is on the whole both tolerant and just, at all events in comparison with Persia.

For twelve years, then, the Bābī leaders dwelt here, engaged in writing, codifying, and diffusing their religion, and exhorting their followers to refrain from all resistance to the authorities and, by virtuous lives, patient resignation, and kindly dealing with all men, to commend their faith to the whole world. So far did they succeed that from the year 1852 until the present time, the Bābīs have patiently and unresistingly submitted to all the persecutions which they have suffered and still do suffer.

In the year 1864, the Persian Government induced the Turkish authorities to transfer the Bābī exiles farther from their frontier-first to Constantinople and then to Adrianople. Now while they were at Adrianople a great event took place, which had the effect of dividing the Bābīs into two antagonistic parties. Subh-ī Azal, as I have explained, had hitherto been generally acknowledged as the legitimate successor of the *Bāb*, and the visible head of the Bābī faith. But, as I have also explained, the *Bāb* had declared that his revelation was not final, and that he would, at some

future time not specified, be succeeded by "Him whom God shall manifest." It was generally believed that this new manifestation would not take place for at least a thousand years, ere the lapse of which many countries should have accepted the religion of the *Bāb*. At the same time the *Bāb* had laid it down that the time of this promised deliverer's advent was known only to God, that no one could falsely claim to be him, that he would appear suddenly and unexpectedly, and that when he appeared the fullest authority to confirm or annul, to bind or to loose, was his indisputable prerogative. So, when Bahā'ullah suddenly declared that he was their promised deliverer, whose manifestation they so eagerly expected, and warned all the Bābīs not to remain "veiled," as the Muslims had done, the greater number at once acknowledged his authority, received his words as divinely inspired, and yielded to him an implicit and unqualified submission.

So for these Bahā'īs, as they are now called, the writings of the Bab became an old testament, and the ordinances of the Bayān an abrogated law. But not all of the Bābīs were content to accept this superseding of a law not yet much more than twenty years old. Subh-ī Azal himself declined to acknowledge Bahā'ullah's claim, or to abdicate in his favor, and a minority of the Bābīs (now called Azālīs) refused to withdraw their allegiance from him or acknowledge another chief Dissensions naturally arose, which culminated in the interference of the Turkish government and the final separation of the rival heads. Subh-ī Azal was sent to Famagusta in Cyprus, and Bahā'ullah to Akka in Palestine, and there they remain to the present day, the former surrounded by a very few, the latter by many devoted adherents.

Less than a year ago I visited both places, and heard both sides of a long and tangled controversy. But the upshot of the whole matter is, that out of every hundred Bābīs probably not more than three or four are Azālīs, all the rest accepting Bahā'ullah as the final and most perfect manifestation of the Truth.

Having now traced very briefly the later history of the sect, I must add some few words as to the most salient features of their faith. To discuss this fully would need more time than has been allotted to me altogether, and I am therefore forced to enumerate such points as have not already been alluded to in the merest outline. God - one, eternal, incomprehensible - reveals to man so much as he can apprehend of truth by means of an endless but intermittent succession of prophets. The essence of their teaching is, in reality, one and the same; for the same universal wisdom speaks, and the same divine will acts through all of them. But as man advances and evolves his latent potentialities, he needs a fuller light and can bear a clearer teaching. We tell a child that knowledge is sweet. "Is it sweet like sugar?" it asks. And we, because we wish to teach it to love knowledge, are compelled to speak in that language which it can understand, and which, to it, is the nearest approach to absolute truth attainable, and answer, "Yes, sweet like sugar." So it is with man, for the human race has infancy, a childhood, a youth, and a maturity. And now, in its maturity, those illustrations -sufficient for and adapted to its infancy are no longer suitable. Heaven is true, but it is a state, not a place. "If today any one believes in the Bayān," says the *Bāb*, "he is seated on a throne of glory, though he is seated in the dust." So too wherever an unbeliever dwells, there is the "Land of Fire." There is a resurrection, but it is not

that which men have imagined; each "manifestation" of the divine wisdom in human form is the "resurrection" of that which preceded it, wherein the fruit is reaped of the seed then sown. That is the "judgment," that is the "meeting with God," and the angels are the reapers who go forth to gather in what is ripe and good. And thus it is that, according to whether they are addressing a Muslim, a Christian, or a Jew, the Bābīs say that the Imam Mahdī has come, that Christ has returned, or that Moses has reappeared on earth ; for to them all these phrases signify the same thing. As to the belief in a future life, it is there, but it is not prominent. A universal reign of peace, love, freedom, and unity of belief and effort is the thing primarily aimed at; for Bābism, in spite of the mystic enthusiasm which pervades it, differs from Sufism, in the essentially practical objects which it has in view. A material resurrection is denied, and the immaterial future of the spirit must not divert our thoughts from the work of regenerating the world. War must cease, nations must mingle in friendship, justice must become universal, and all men must be as brothers. "Ye are all the fruit of one tree," says Bahā', "and the leaves of one branch. Walk, then, with perfect charity, concord, affection, and agreement, for I swear by the Sun of Truth that the light of agreement shall brighten and illumine the horizons." So again he says, "Pride is not for him who loves his country, but rather for him who loves the whole world." As for those who commit sin and cling to the world, he says elsewhere, "they are assuredly not of the people of Bahā'."

Religious hatred and rancor is a world-consuming fire, we read in another place, "and the quenching thereof most arduous, unless the hand of

Divine Might give man deliverance from this unfruitful calamity." People of all creeds are to be associated with in a fair and friendly spirit, not shunned as unclean or treated as foes. Persuasion may be used to gain converts, but the employment of force is hateful to God. "If ye be slain, it is better for you than that ye should slay." The diffusion of knowledge is a most laudable thing, for, says Bahā'ullah, "he who educates his son, or one of the sons of another, it is as though he had educated one of my sons."

But studies like logic and philosophy, which conduce only to disputation, are discouraged. The study of living languages is, on the other hand, encouraged, since it conduces to the closer union of diverse peoples. It is, however, recommended that in course of time one language (either one of those at present existing, or a new universal language) and one writing be chosen by the assembled representatives of the different nations, and that these be taught to every one, so that thenceforth there may be no obstacle to the free intercourse of all mankind.

I trust that I have told you enough to make it clear that the objects at which this religion aims are neither trivial nor unworthy of the noble self-devotion and heroism of the Founder and his followers. It is the lives and deaths of these, their hope which knows no despair, their love which knows no cooling, their steadfastness which knows no wavering, which stamp this wonderful movement with a character entirely its own. For whatever may be the merits or demerits of the doctrines for which these scores and hundreds of our fellow-men died, they have at least found something which made them ready to "leave all things under the

sky, and go forth naked under sun and rain, And work and wait and watch out all their years."

It is not a small or easy thing to endure what these have endured, and surely what they deemed worth life itself is worth trying to understand. I say nothing of the mighty influence which, as I believe, the Babi faith will exert in the future, nor of the new life it may perchance breathe into a dead people; for, whether it succeed or fail, the splendid heroism of the Bābī martyrs is a thing eternal and indestructible.

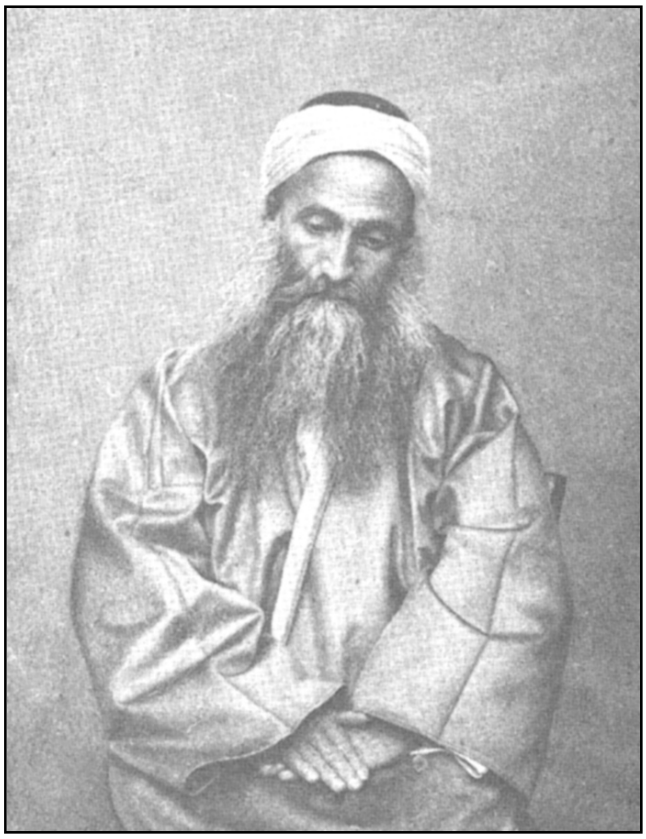
"He whose soul by love is quickened never can to death be hurled Written is their life immortal in the records of the world."

But what I cannot hope to have conveyed to you is the terrible earnestness of these men, and the indescribable influence which this earnestness, combined with other qualities, exerts on any one who has actually been brought in contact with them. That you must take my word for, or else

Chu dar rah bi-binī buridī sarī,
Ki ghaltān shavād sū-yi-meydān-i- mā,
Azū purs, azū purs asrār-i-mā,
Kazū bishnavī sīrr-i-panhān-i-mā."

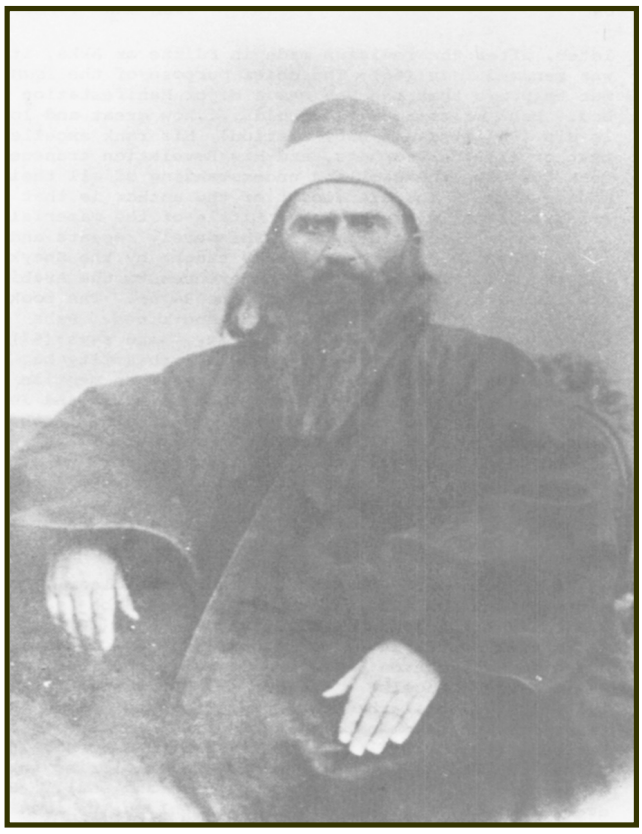
When you see in the path a severed head
Which is rolling towards our field,
Ask of it, ask of it our secrets,
For from it you may hear our hidden mystery.

-From the *Dīvān of Shamsī Tabriz*



Mīrzā Yahyā Subh-ī Azal

The Heir to
Sayyid ᶜAlī Muhammad
The *Bāb*



Mīrzā Husayn ᶜAlī
(aka *Bahā'ullah*) strikes a
haughty pose in this
passport photo.

A Call of Attention to the Behaists or Bābists of America

Whoso loves instruction loves knowledge: but he that hates reproof is brutish.

– Proverbs XII, 1.

The first open notice of this separation which took place between the Behaists, and the Bābists or Azālists was at a meeting in Masonic Temple, hall #912, on May 6th, 1906, when I was by an unanimous vote, voted out of the "First Central Church of the Manifestation" belonging to the Society of the Behaists of America.

In June, 1906, I sent to some of the Behaists in New York, Kenosha and Chicago three "abstracts" taken from the utterances of the Bab, with the following letter:-

Dear Sir! I will inform you that another schism has taken place between Dr. I. G. Kheiralla's Behaists followers. And the obstacles for this separation are two, first: different opinions concerning the relationship between the Manifestation and the Infinite God; and second: who is the True Manifestation since there are many claimers.

I will send you in this letter a few abstracts taken from the utterances of the *Bāb* himself concerning these two questions and you can read them and then judge for yourself.

THE FIRST ABSTRACT:
The Nomination of Subh-ī Azal as the Bāb's successor[5]

"God is Most Great with the Uttermost Greatness!
This is a letter on the part of God, the Protector, the Self-Existent, to God, the Protector, the Self-Existent. Say: All originate from God. Say: All return unto God. This is a letter from ᶜAlī before Nabīl, God's Reminder unto the Worlds, unto him whose name is equivalent to the

[5] Copied by Subh-ī Azal from the original document in his possession, which is in the Bab's handwriting. See *Journal of the Royal Asiatic Society*, for 1889, pp. 996-7." See also *the New History of the Bab*, p. 426.The text translation is by E. G. Browne.

Name of the One,[6] God's Reminder unto the Worlds. Say: Verily all originate from the Point of Revelation. O Name of the One! keep what hath been revealed in the Bayān, and what hath been commanded, for verily thou art a Mighty Way of Truth."

[Signature.]

THE SECOND ABSTRACT:
The Bab's answer to the question "What is Truth."[7]

"Now although certain knowledge is essential to happiness, its attainment is of all things most difficult, even to the favored companions of God's saints. Thus Kumayl ibn Ziyād, one of ᶜAlī's (i.e. the Bab) chosen disciples once demanded of his Master, behind whom he was seated on a dromedary, 'What is Truth?' What has thou to do with the Truth?' answered ᶜAlī, 'for verily it is one of God's mysteries, and a jewel out, of His treasure-house.' Then said Kumayl, when ᶜAlī had spoken for some while after this fashion, 'O my Master, am I not worthy to share thy secret?' 'Yes,' answered ᶜAlī, 'but the matter is a great one.' 'O my Master,' said Kumayl, 'Dost thou desire those who beg at the door of thy bounty to be turned away?' 'Nay, verily,' answered ᶜAlī, 'I will answer the call of such as are troubled, and will sprinkle upon thee somewhat of the overflowing fullness of the Station of the Truth; receive it from me according to thy capacity, and conceal it from such as are unworthy to share it. O Kumayl! the Truth is the revelation of the splendors of Divine Majesty without a sign.' 'O my Master!' said Kumayl, 'I understand not thy meaning; explain it to me further.' 'The effacement

6 Wāhid-28 = Yahyā, Subh-ī Azal's name
7 See "Tarikh-i-Jadid," *the New History of the Bab*, p. 329. -- The text translation is by E. G. Browne.

of the conjectured, and the clearing of the known,' continued ᶜAlī. 'Explain more fully,' demanded Kumayl. 'The rending of the veil by the triumph of the mystery!' said ᶜAlī. 'O my beloved Master!' rejoined Kumayl, 'tell me more.' 'The attention of the Divine Unity through the nature of the apprehension of its Oneness,' added ᶜAlī. 'Tell me more clearly,' repeated Kumayl. Then said ᶜAlī, 'A light shining forth from the Morning of Eternity [i.e. Subh-ī Azal] and irradiating the temples of the Unity.'"

THE THIRD ABSTRACT:
The Bab's teaching concerning the Infinite God[8]

"The Unchanging and Unchangeable Essence of God has existed from Eternity of Eternities in unapproachable Glory and Purity. No one has known It as It should be known, and no one has praised It as It should be praised. It is above all Names, and free from all Likenesses or Similitude. All things are known by It, while It is more glorious than that It should be known through aught else. From It was produced Its Creation, which has no beginning in time, and shall have no end. This Emanation or Creation was produced by the Primal Will, and though eternal in duration, is subsequent to the Latter as to causation. Since it is impossible for created beings to know the Divine Essence, the Primal Will has, for their guidance and instruction, incarnated Itself from time to time in a human form. These incarnations are known as prophets and there have been endless number of them in the

[8] See *Journal of the Royal Asiatic Society*, for 1889, pp. 913-14-15. The text translation is by E. G. Browne.

Past, as there will be in the Future. That which spoke in all the prophets of the Past, now speaks through the *Bāb*, and will speak through 'Him whom God shall manifest' and after him through others, for there is no cessation to these Manifestations. The Primal Will is like the Sun which rises and sets day after day, but is always the same Sun in reality, though we may, in a common language, speak of Adam, Noah, Moses, David, Jesus, and Muhammad as distinct, in truth that which spoke in each of them was One, viz. the Primal Will. This is the meaning of the saying of Muhammad, 'But as to prophets, I am all of them.' The last manifestation of the Primal Will took place 1270 years ago, and it has now incarnated itself in Mīrzā ᶜAlī Muhammad, the *Nuqta*, and speaks through him. In each manifestation news has been given of the following one. Thus the Jews were told to expect a Messiah, but when he came as Jesus they rejected him, because they imagined his coming in a different way, and one which was impossible, and contrary to nature. So again the followers of Christ were told to expect His return, yet when He returned as Muhammad they for the most part failed to recognize Him, and are to this day expecting His coming, although more than a thousand years have elapsed since that took place. So likewise the Muslims are expecting the coming of the Imam Mahdī, and continue to pray for that day when he shall appear and, whenever they mention his name, add the formula 'May God hasten his gladness;' yet now he has come, with verses and signs, they refuse to recognize him, because the manner of his coming does not correspond with their own vain imaginings of how he ought to come. By the Sun, for instance, is meant the Primal Will, manifesting itself in the Prophet of the Age,

as before explained. By the Moon and stars are meant his immediate companions and Disciples."

Now latter round in the summer 1906, I was distributing the following two abstracts.

THE FIRST ABSTRACT: [9]

"Now during the two last years [of the *Bāb's* mission], when the five years cycle of the 'Minor Resurrection' had come to an end, the manifestation of His Highness the Eternal (*Hazrat-ī Azal*) took place. And he, being then nineteen years of age, appeared in the hamlet of Takur in [the district of] Nūr of Mazandaran, and began with untaught tongue to utter the Innate Word and spontaneous verses. When the first letter' from him was conveyed by means of Mīrzā ᶜAlī Sayyid to His Highness the Point [i.e. the *Bāb*], the latter instantly prostrated himself to the earth in thankfulness, saying, 'Blessed be God for this mighty Luminary which hath dawned and this noble Spathe which hath arisen in the night,' testifying of him that he spoke spontaneously and by the Self-Shining Light, which is the Innate Word, the Natural Reason, the Holy Spirit, the Immediate Knowledge, the Sufficing Light, or, after another manner of speech, by Inspiration, Revelation, and Illuminati on. At this time His Highness the Point was imprisoned on the mountain of Mākū, and he therefore sent the writing of His Highness the Eternal for each of the Letters of the Living and the chief believers, testifying to his [i.e. *Hazrat-ī Azal's*] innate capacity, and

[9] Taken from "A Travelers Narrative," pp. 352-3-4-5. The Text is translated by E. G. Browne.

calling him by the names of 'Fruit of the Bayān,' 'Morning of Eternity,' 'Countenance,' 'Splendor of God,' 'Mirror,' 'Crystal,' 'Essence of Sweet Perfumes,' 'Sun of Eternity,' 'Second Point,' 'One,' 'the Living, the Speaking,' and sundry other titles. Having designated *Hazrat-ī Azal's* as his successor, he made over to him generally and particularly all the affairs of the Bayān, even transferring to him the [right of] disclosing the eight 'paths' of the Bayānic ordinances which had [hitherto] remained concealed within the Divine Volition (whereon their disclosure depended), in case the time should demand this. In short, during the two last years [of the Bab's life and mission] all that emanated from the Supreme Pen bore reference to His Highness the Fruit [of the Bayān], whom he [i.e. the Bab] recommended to all the People of the Bayān, saying that should they bring sorrow, even to the extent of the mention of aught, on his holy heart, all their good works and devotions would become as scattered dust. Of the words of His Highness the Point [i.e. the *Bāb*] still extant at the present day, which bears reference to the Fruit [of the Bayān, i. e. Subh-ī Azal] exceeds 20,000 verses, not counting what has disappeared. And for ten years after [the death of] His Highness the Point all the people of the Bayān were unanimous and agreed as to the bestowal of the successorship on His Highness the Eternal [i. e. Subh-ī Azal]. And he abode for more than two years in Tehran and Shimiran, whence he departed into Mazandarān, whence again (because men had been stirred up on behalf of the government to seek him out) he set out disguised in the garb of a dervish for Hamadan and Kirmanshah. Thence he proceeded to the Abode of Peace of Baghdad, and in reference to this the 'Tongue of the Unseen' says:-

Baghdad shall be filled with tumult; one with lips like sugar shall appear; I fear lest the disturbance of his lips may cast Shiraz into confusion.

At this juncture Mīrzā Husayn ᶜAlī [i.e. Bahā'ullah], the elder brother of His Highness [Subh-ī Azal], came to Baghdad with two other brothers and several of the believers, and these gathered round that Most Mighty Light, who, in accordance with instructions with His Highness the Point of Revelation [i. e. the Bab] had given him, passed his nights and days behind the curtains of seclusion apart from believers and others.

Behind a veil sits that moon-browed beauty;
He has rent asunder the veils of the world, yet
sits behind a veil

-and none approached him save his brothers and certain favored followers. But from behind that veil issued forth letters, epistles, and books [written] in reply to men's questions and petitions. [10]

"Now when the letters of *Janāb-ī Azal* came to His Holiness 'the Reminder' [i.e. the *Bāb*], he rejoiced exceedingly, and thenceforth began the decline of the Sun of 'the Reminder' and the rising of the Moon of *Azal*. So he [i.e. the *Bāb*] sent of his own personal effects, such as pen-cases, paper, writings, his own blessed raiment, and his holy rings, according to the 'Number of the Unity' [*Wāhid* = 19], that the outward might correspond with the inward reality. He also wrote a testamentary deposition, explicitly nominating him [i.e. Azal] as his successor, and added, 'Write the eight

[10] See also *The New History of the Bab*, pp. 381-82: Translated by E. G. Browne.

[unwritten] *Wāhids* of the Bayān, and, if '*He whom God shall Manifest* should appear in His power in thy time, abrogate the Bayān; and put into practice that which we shall inspire into your heart.' Now the mystery of his bestowing his effects on Azal according to the 'Number of the Unity' is perfectly evident, namely that he intended the inner meaning thereof, that it might be known to all his followers that after himself Azal should bear the Divine influences. And his object inexplicitly nominating him as his successor also was to reassure the hearts of the weak, so that they might not be bewildered as to his real nature, but that enemies and friends alike might know that there is no intermission in God's grace, and that God's religion is a thing which must be made manifest. And the reason why [the *Bāb*] himself refrained from writing the eight [unwritten] *Wāhids* of the Bayān, but left them to Azal, was that all men might know that the Tongue of God is one, and that He in Himself is a sovereign Proof. And what he meant by *Him whom God should Manifest* after himself was *Hazrat-ī Azal* and none other than him, for there may not be two 'Points' at one time. And the secret of the *Bāb's* saying, 'Do thus and thus,' while Azal was himself also a 'Proof,' was that at this time His Holiness 'the Reminder' was the Heaven of Volition, and Azal was accounted the Earth of Devotion and the product of purified gifts, wherefore was he thus addressed. In short, as soon as the time had come when the 'Eternal Fruit' [i.e. Subh-ī Azal] had reached maturity, the Red Blossom of Reminder-hood [i.e. the *Bāb*], casting itself from the branch of the Blessed Tree of the Qā'imate (which is 'neither of the East nor of the West') to the simoom-wind of the malice of foes, destroyed itself, and prepared to ascend from the outward and visible

'World of Dominion' to the inward realm of the Mystery of Godhead. Wherefore it was that the accessories of his martyrdom appeared in the world; for it is sufficiently obvious that, had he not himself been content with martyrdom, none would have had power to harm him."

It is very important to note here, that in those early histories of Bābism, the Bābīs always called their master (i.e. the Bab) by these titles, "The Sun of the Reminder," and "The Heaven of Volition"; and they called his Successor (i.e. Subh-ī Azal) by the following titles: "The Moon of Azal...The Blessed Earth of Devotion," and the "Eternal Fruit," or "The Fruit of the Bayan."

THE SECOND ABSTRACT:[11]

The second abstract was a list of the books written by the Bab and Subh-ī Azal, together with the following letter from Subh-ī Azal to Prof. E. G. Browne concerning some questions which be had asked him in a previous letter.

Browne says: "In the letter accompanying this list Subh-ī Azal wrote as follows concerning the fate of the *Bāb's* works generally and of those enumerated in particular:-

'As to what you asked concerning the existence of certain epistles, it is even as you have heard, leaving out of account that which from first to last passed into the hands of strangers, whereof no copy was preserved. At the time of the martyrdom [of the *Bāb*] at Tabriz, as

[11] Taken from "A Traveler's Narrative," pp. 335 to 343. Translated by E. G. Browne.

they wrote from thence, many of the original writings passed into the hands of persons belongings to the country of your Excellency or to Russia, amongst these being even autograph writings of His Highness the Point.[i.e. the *Bāb*]. Search is necessary, for to read the original is difficult. If this humble one be applied to, copies thereof will be sent. What 1 myself arranged and copied out while at Baghdad, and what was commanded to be collected of previous and subsequent [writings] until the Day of Martyrdom [of the *Bāb*], was nigh upon thirty volumes of bound books. I myself wrote then with my own hand, and up to the present time I have written many. The originals and copies of these, together with what was in the writings of others, sundry other [books] written in proof of this religion by certain learned friends, and what I myself wrote and compiled, amounted to numerous volumes, as [recorded in] the list thereof [which] I have sent. For some years all of these were in a certain place in the hands of a friend as a trust. Afterwards they were deposited in another place. Eventually I entrusted them to my own relatives, [in whose keeping] they were preserved for a while; for, inasmuch as the friends of this recluse [i. e. myself] had attained unto martyrdom through the equity and justice of the oppressors of the age, who consider themselves as seekers after truth and just men, there was no recourse but that this humble one [i.e. myself I should make his relatives (By his 'relatives' Subh-ī Azal means his half-brother Bahā'ullah and those of his kindred who followed him), his trustees. So did this humble one; and whatever [was mine] of books and epistles was [deposited] in their house. The vicissitudes of the world so fell out that these also unsheathed the sword of hatred and wrought

what they would. They cruelly put to the sword the remnant of [my] friends who stood firm, and, making strenuous efforts, got into their hands such of the books of His Highness the Point as were obtainable, with the idea of destroying them, and [thereby] rendering their own works more attractive. They also carried off my trust [i. e. the books above referred to committed to their care], and fell not short in anything which can be effected by foes.'"

Anybody who reads this last abstract can plainly see the fulfillment of Christ's parable concerning "the Kingdom of Heaven is likened unto a man which sowed good seed in his field: But while men slept his enemy came and sowed tares among the wheat" and corrupted the field.

In October, 1906, I sent out another pamphlet with the following letter –

"Dear Sir! I will send you some more evidences which I have picked out from the books of the different religious which prove plainly that the Manifestation and the Infinite God are not one in personality, read them and then decide for yourself which is the Truth. We are preaching against the Polytheism which our ancestors have established, and still we go ahead and try to commit the same error again, which is not right. Please study this pamphlet well, it is very important."

The Pamphlet

Below are some evidences taken from different religions which prove that the messenger or

manifestation is not one in personality with the Infinite God.

In *The Book of Enoch* pp. 224-225, reads as follows:

'O thou, who seeks knowledge of the Holy One, be thyself imbued with sacred thoughts: follow not the Divine for thinks that are unhallowed, nor pursue celestial things with carnal, purposes. God is Eternal; the Universe is perpetual: God is exempt from time, but the Universe subsists in time. God, who is all Life, Light, and Love, subsisted prior to both Light and Darkness: from all eternity in veritable solitude; He had no equal, nor any rival.'

This corresponds exactly to the saying in *A Traveler's Narrative* pp. 115-116, which reads as follows:

"But that Real King is in Himself sufficient unto Himself [and independent] of all: neither doth any advantage accrue to Him from the love of contingent beings, nor doth any hurt befall Him from their hatred. All earthly places appear through Him and unto Him return, and God singly and alone abides, in His own place which is holy above space and time, mention and utterance, sign, description, and definition, height and depth. And none knows this save Him and whosoever hath knowledge of the Book. There is no God but Him, the Mighty, the Bountiful."

We know that a messenger or a manifestation is subject to all these conditions, such as space, time, mention, utterance, sign, description, definition, etc., but the Infinite God is above all these conditions, therefore, the messenger or the manifestation cannot be one in personality with the Infinite God.

We read in *The Book of Fo* the same evidences, on page 6 is the following sentence:

"Whatsoever we hear, or see, or describe, or image,

that verily is not God. There is no way by which to reach Him; He hath no substance which can be represented; He hath no form which can be taken hold of; Thought cannot attain Him; Words cannot penetrate to Him. The production of the All diminishes Him not; the re-absorption of the All increases Him not. Everything is double: Everything hath its image in Heaven or Earth; But the Eternal Lord of Light and Wisdom Alone, hath not an equal or an image. A potter makes a thousand vessels, but what vessel could make the potter? Even so Wisdom created all, but all cannot create Wisdom."

We find similar things in the Bible. Isaiah 40:25:

"'To whom then will ye liken me, or shall I be equal?' Says the Holy One."

Deuteronomy 4.15-16:

"Take ye therefore good heed unto yourselves; for we saw no manner of similitude on the day that the Lord spoke unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female."

Exodus 20.3-4:

"Thou shall have no other gods before me. Thou shall not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shall not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."

In February, 1907, I again sent out the following pamphlet.

The Pamphlet

The Sacred Scripture Teaches the Equality of All Men.

In *The Book of Enoch* (p. 225) reads as follows:

"All men are equal before God; all men are the children of Him! Mortal! Forget not this truth; let it be graven on thy inmost heart. In thy morning hour meditate upon it; remember it in the time of night: let it shape all your actions, and never once be absent from thy life. Would you see what God has made distinct? Observe the difference in trees and birds; the dove differs from the peacock; the banyan differs from the rose. But man hath the same bone and figure; is born in the same way, and dies in the same want: therefore write this upon your heart, that all men are one and the same."

In *The Book of Fo* (p. 34) is the following:

"There did we learn that all (men) are equal, There are no divisions before God; They are all from One Father; And all from the same Essence. The king is not different from the beggar; the outcast differs not from the high priests."

In *The Book of God* (iii, p. 312) is the following sentence:

"Buddhism, says Hodgson, proclaimed the equality of all men and women in the sight of God."

In the book *Beha'ullah* (p. 531), is the following sentence:

"O Children of man! Do you know why We created you from one clay? That no one should glorify himself over the other. Always be mindful of how you were created, for as

We created you from one substance, you must be as one soul, walking upon the same feet, eating -with one mouth and living in one land; that you may be able to show from your being and your deeds and actions, the signs of the Unity and the essence of abstraction. This is My Advice to you, O' people of Light; therefore profit by this advice, that you may attain the fruits of Holiness from the Trees of Might and Power."

Christ said the first commandment is this:

"Hear, O Israel! The Lord our God is one Lord: And thou shall love the Lord thy God, - Above all things."

And the second commandment is this:

"Thou shall love thy neighbor as thyself. For on these two commandments hang both the laws and the prophets."

Christ here defined the whole religion in two commandments, viz. first: "That we should consider God-Above all things." Second: "That we should consider our neighbors equal to ourselves," and treat them accordingly.

In *The Apocryphal New Testament* (p. 122, i. Clement, 3-4:) reads as follows:

"Above all, remembering the words of the Lord Jesus, which he spoke concerning equity, saying, 'Be you merciful and you shall obtain mercy; forgive, and you shall be forgiven: as you do, so shall it be done unto you as you give, so shall it be given unto you; as you judge, so shall you be judged; as you are kind to others, so shall God be kind to you: with what measure you mete, with the same shall it be measured to you again.'"

We must bear in mind that when God says: "That all men are equal before Him," it includes all the

manifestations or prophets of God also. Christ himself confessed the same truth (that he was as helpless as any of us), when he said: "From myself I can do nothing."

The Bābīs believe that in every manifestation there must be a "Point of Darkness" opposed to the "Point of Light."

We will now go and see what the Muslim's Scriptures teach concerning these two manifestations and see if we can recognize them in this "The Babi Movement."

Concerning the Antichrist, or the False Manifestation:

In *A Traveler's Narrative* (pp. 304-5):

"Concerning the Antichrist (*Dajjāl*), and the ass on which he is mounted, the *Aqā'id ush-Shīᶜāh* has the following passage: *'The forty-sixth of the signs of the appearance [of the Imam Mahdī] is the coming forth of Antichrist. And the name of that accursed one is Saᶜid ibn Sayd...The Prophet pointed him out to his companions and said, 'O people, God hath not sent any prophet without filling his nation with the fear of Antichrist, whom he has reprieved and left until your time. And this man shall come forth with a mountain of bread and a river of water; and he will appear in a time of famine. Most of his followers will be Jews, women, Arabs, and nomads. He will enter into all quarters and regions of the earth save Mecca and its two mountains, and Madinah and its two mountains. And whenever he comes forth he will claim to be God, although he is one-eyed and God is not one-eyed...Now the characteristics of Antichrist are these: his right eye is crushed; his left eye is in his forehead, and glitters as though it were the morning star,*

and in it is a piece of blood, so that it seems to be pervaded with blood; between his two eyes it is written that he is a misbeliever, so that every one, whether learned or unlearned, can read it; he is a skilled magician, who by his magic, descends into the oceans; with him travel the sun; before his face is a mountain of smoke, and behind his back is a white mountain, and through [his] magic it seems in men's eyes that there are two mountains of water and bread, though in truth it is not so, but a mere juggle; he traverses all oceans, and over whatsoever ocean or water he passes it sinks down and cometh forth no more till the Day of Judgment; before him Satan dances, and " the devils cause him and his ass to appear pleasing in men's eyes, and this is a mischief for the proving of mankind. And he cries out so that the dwellers in the East and in the West, whether of jinn or mankind, hear his voice, and he said, 'O my friends, I am that God who created and fashioned the members and, parts of the world; I am that God who predestined the affairs of [His] servants and guided and directed mankind; I am your Supreme Lord! And most of his followers are women, Jews, bastards, and musicians. But when he cometh to Aqaba ul-Afiq, which is a mountain in Syria, His Highness the Qā'im shall slay him at the third hour on Friday, and shall cleanse the world of the filth and foulness of that Accursed One.'

Many other wonderful qualities are attributed to the ass of Antichrist, as for instance, that the distance between its ears is a full mile, that each of its hairs gives forth ravishing strains of music, and the likes, of which things the further enumeration appears to be unprofitable and unnecessary."

Concerning the Qā'im or Imam Mahdī, the True Manifestation:

In *A Traveler's Narrative* (pp. 299-301) is the following passage:

"In the remotest East is a city whereof the name is Jabarsa, and its inhabitants are of the children of Thamūd. And in the remotest West is a city whereof the name is Jabalka, and its inhabitants are of the children of ᶜĀd. And in each one are remnants of these two peoples. The Jews say that the children of Moses fled in the fight with Nebuchadnezzar, and God caused them to journey towards Jabarsa and to alight therein. And in that place they dwell, none can come unto them nor reckon their number. The Prophet on the night wherein he made the night-journey said to Gabriel, 'I wish to see the people concerning whom God hath said, "Of the people of Moses, there is a party who are guided in truth, and act justly according to the same." [Qur'an 7:159]. 'Between thee and them,' said Gabriel, 'is a journey of six years to go and six years to return; and between thee and them is a river of sand which runs swiftly as the flight of an arrow and ceases not save on the Sabbath day; but ask of thy Lord.' So the Prophet prayed, and Gabriel said 'Amen;' and God revealed unto Gabriel, 'Grant him what he bath asked.' So he mounted the Burāq, who took a few steps, and behold he was in the midst of the people. Then he saluted them, and they asked him 'Who art thou?' He said, 'I am the unlettered Prophet.' They said, 'Yes, thou art he concerning whom Moses was given good tidings, and verily the angels would take thy people by the hand, were it not for their faults.' 'I saw their tombs,' said the Apostle of God, 'at the doors of their abodes, and I said unto them, "Wherefore this?" They answered, "That we may remember death morning and evening; for did we not do thus, we should only remember it from time to

time. Then he said, 'How is it that I see your buildings equal [in height]?' They answered, 'That none of us may overlook another, and that none may shut out the air from another.' Then he said, 'How is it that I see no King or judge amongst you?' They said, 'We are just one to another and give what is due to ourselves, wherefore we need not any to deal out, justice in our midst.' Then he said, 'Wherefore are your streets empty?' They answered, 'We all sow and reap, and every man amongst us takes what we sow and all reap, suffices him and leaves what remains for his brother.' Then lie said, 'Wherefore do I see these people laughing?' They replied, 'One amongst them bath died.' He said, 'Why then do they laugh?' They answered, 'For joy, because he hath been taken away in the belief of the Unity.' He said, 'What ails these that they weep?' They answered, 'A child hath been born unto them, and they know not in what faith he will be taken away.' He said, 'When a male child is born unto you, tell me what you do?' They said, 'We fast for a month in thankfulness to God.' He said, 'And if a girl be born unto you?' They answered, 'We fast two months in thankfulness to God, because Moses hath told us that resignation on account of a female child hath a greater reward than resignation on account of a male child.' He said, 'Do you commit adultery?' They said, 'Doth any one do this thing whom the heaven stones not with pebbles from above, and whom the earth swallows not from beneath?' He said, 'Do ye take usury?' They answered, 'He alone takes usury who believeth not in the provision of God.' He said, 'Do ye sicken?' They said, 'We sin not, neither do we sicken; thy people are afflicted with sickness only as an atonement for their sins.' He said, 'Have ye wild beasts and reptiles?' They answered, 'Yes; they pass us by and we pass them by, and they hurt us not.' Then the Prophet proposed unto them his Law; and they asked, 'How shall we do as regards the Pilgrimage, for between us and it is

a great distance?' Then the Prophet prayed, 'and,' said Ibn ᶜAbbās, 'the earth was roller up for 'them so that those of them who would perform the Pilgrimage might do so with [the rest of] mankind. And when it was morning, the Prophet told this [to] such as were present of his people, amongst whom was Abu Bakr. And he said, "Verily it is well with the people of Moses, and God knew what was in their hearts, and revealed 'Of those whom We have created is, a nation who are guided in, truth and thereby act with equity.' [Qur'an 7:180.] Such are the cities of Jabulka and Jabulsa -- the Muslim 'Land of Cocagne'-wherein, according to the Shiᶜite belief, the Imam Mahdī dwells."

We will now go and see what our own Bible, and the other religions of the world, teaches concerning the struggle between these two Manifestations, of viz. "Light and Darkness" and see if we can recognize them in this "The Bābī Religion."

We read in the Revelation, that after the door or the Gate (the Bab) was opened the Servant of God, went through that Gate, and then found himself in heaven, or in the kingdom of God, and saw everything that was going to happen in that heaven. "And there appeared two wonders in heaven." What was this two wonders? No more and no less than the two manifestations, of viz. Light and Darkness.

In *The Book of God* by E. V. Kenealy (p. 376):

"Now for the first time the Prophet sees the most splendid of all spectacles-the Virgin Spirit of God-in the Hebrew, named Almah, that is Virgin, one who has never been even seen by a man. She it is who sends forth the Incarnation at the appointed time: she is clothed with the sun; the Sun and Moon being types of the male and female principle, which has formed a distinctive mark of every

religion. Alma, this word Al, means the 'Preserver,' and Ma, 'Mother.' The Holy Spirit, also indicate the four-sided 'City of God.' Also connected with the old Arab worship of the four-sided stone, Bra-Chthan, in which the creative BR is read." Ptolemy Hephesyion says, "That the Holy Spirit was Echo, that is, the Divine Voice of the Deity, whose laws and counsels she repeated." She is also called "The Hidden Treasure The Garden," "The Fountain," "The Apocalypse The Inspiration The Word of God," "The Primal Will."

Enoch says:

"This is the Beloved, the Holy Spirit, who speaks in thee and in the Prophets, QUEEN of the OCEAN of LIGHT."

By all these names we learn that the Holy Spirit means 'The Inspired Word of God, or the Revelations of God. Just as we call the laws of nature, 'The Mother of all material Growth;' so also, the Holy Spirit, or the Word of God, is called 'The Mother of all spiritual Growth'. She is clothed with the Sun; the sun is Her Veil, Robe, or Manifestation. And the Moon beneath Her feet: the Moon is Her Foot-Stool, or Foundation. The Moon was the first fruit of that Revelation, or the first born of Her increase. The Sun is the 'Heaven of Volition,' and the Moon is the 'Earth of Devotion,' or 'The Sun of the Reminder,' and 'The Moon of Azal.' The Moon assumes a boat-like or crescent shape; the symbol of Yona, (the Dove). 'And She has a Crown of twelve stars on Her head;' She has brought forth twelve sons or messengers, this is Her crown of glory."

In *The Book of God* (vol. iii. p. 383):

"Now the Prophet sees the Evil personified as the Dragon, which is always ready to destroy the Incarnation. The fiery red color indicates the blood which in his ferocity he

spills: his heads and horns his immense power, the dragon-form his destructive nature. 'This symbol is susceptible also of an interpretation deeply subtle and philosophic, according to the oriental theosophy, which puts to the blush the modern vulgar notion of a devil. This dragon is Typhon, or Maha-Deva, in its destroying capacity, weakens the force of the Beautiful; corrupts Truth and Wisdom, and is therefore the manifestation of evil. This Dragon declares war against the Holy Spirit, who calm and beautiful as the Moon on a troubled night shines still serenely amid the warfare. It is curious to note how, among the people of the most remote antiquity, the tradition of this remarkable mythos still remains. Whenever they see an eclipse of the Moon they believe it is occasioned by the approach of a Dragon seeking to devour her, and they raise the most hideous noises to frighten him away. From this Dragon, says Vallancey, depicted on the ancient celestial globes certainly arose the poetic fiction of the contest of the Moon and Dragon in time of an eclipse. But how the same idea of an eclipse prevailed with the Chinese, the Japanese, the savages of North America, and the inhabitants of Peru; for all attribute an eclipse to a contest of the Moon with a Dragon, and it cannot be accounted for, except by reference to the most ancient book -the Apocalypse- in which it is first found as above. This combat with the Serpent that cast water out of his mouth like a flood, was commemorated in the mythos of Hercules in conflict with the Hydra. It has also suggested the numerous ancient gems of Cadmus, warring with the Dragon. The episode was beautifully represented in the Mysteries, and it gave birth to the fable of Medea (Metis, Wisdom) flying with her son in a chariot drawn by Seraphims or Winged Serpents. We find the same idea everywhere. When an eclipse occurs in the Nicober Island the people beat all their gongs with the utmost violence, and hurl their spears into the air to frighten away

the demon who is devouring the celestial body. The Burman tradition which gives to this Red Dragon a human form, is in accordance with those of other empires. They symbolize him as the planet Rahu which gives no light - that is, lie is a lapsed or fallen Spirit no longer clothed with heavenly brightness. When this monstrous and foul planet, is inflamed with envy at the brightness of the Moon, he descends into her path, and draws, or rather takes, her into his mouth, but he is soon obliged to disgorge her again. In this manner they explain an eclipse, making the duration of the eclipse depend on the time that Rahu retains the planet in his month. It is said that the King of the Dragons saw the first Divine Messenger that appeared on this earth, and that he will also see the last. It is also said of this King of the Dragons that he always sleeps at the foot of those mountains from whence the river Casse springs, and that he only awakes on the appearance of a new Celestial. That is, when any being has arrived at such a degree of merit as to deserve to be declared a god, he eats rice which has been boiled in a golden goblet: he then, in order to give a proof of his divinity, throws the goblet into the river Casse. The goblet swims up against the stream till it arrives it the place where the King of the Dragons sleeps. There it strikes against the rock, and makes a noise until the king awakes."

In Beeckman's *Voyage to Borneo* (London, 1718) we read as follows:

"We sat very merry till about eight at night, when preparing to go to bed we heard on a sudden a most terrible outcry, mixed with squealing, hallowing, whooping, firing of guns, ringing and clattering of gongs or brass pans, that we were greatly startled, imagining nothing less but that the city was surprised by the rebels. I ran immediately to the door where I found my old fat landlord roaring and whooping like a man raving mad. This increased my astonishment, and the

noise was so great that I could neither be heard nor get an answer to know what the matter was. At last I cried as loud as I possibly could to the old man to know the reason of this sad confusion and outcry, who, in a great fright, pointed up to the heavens, and said, 'Leat joo Shatan dea Macon Boolon' - which signified, 'Look here! see the Devil is eating up the Moon.' I was very glad to hear there was no other cause of their fright but their own ignorance. It was only a great eclipse of the Moon."

In the Northern Mythology we have the same mythos, evidently borrowed from this sentence of the *Apocalypse* or *Revelation*:-

Eastward sat the crone
In the Iron wood,
And there brought forth
Fenrir's offering.
One worse than all,
"The Moon's devourer
In a Demon's guise."
Filled shall he be
With the fated lives:
The god's abode
Which the red blood shall stain.
Then shall the summer's
Sun be darkened,
All weather turned to storm.

(Völuspá. Str. 32, 33.)

Note, also, how another glimpse of the Past reveals a part of the Apocalypse. Thus, in the Dionysiæ festival, which was but a part of the Eleusinean Mysteries, the first great spectacle presented was the onslaught on Bacchus by the Giants, and his miraculous escape, which was simply the flight of the Holy Spirit

here described, with her child, and the attack made on both by the Scarlet Dragon.

In the Hindu theology this Evil Essence is said to have drawn over to rebellion – a third of the Spirits - as mentioned in the text. This incident is also represented in a gem published in D'Hanearville (i. 36), where Michael is represented riding in a chariot drawn by four fiery horses: in his right hand he holds the lightening, and in the left a cruciform wand or scepter: the dragon-ending angels are, crushed beneath his trampling chargers, and seen as if overwhelmed with agony and despair.

We next read that the Holy Spirit or the 'Woman' was borne away. In the primeval mythology of Egypt, this text was symbolized by Isis dropping a sheaf of corn as she-fled from Typhon (the Dragon) who scattered it over the heavens as he continued to pursue her. The Woman, that she may be out of all danger, is borne away into Hermon (or Wilderness). This was a lofty mountain, the Mountain of the Lord, to which the Splendid Spirit departed away from the machinations of the Evil-doer; mystically she was named thenceforth Alma, or the Hidden, as well as Harmonia. In Amos, this mountain is called 'Er-Mune,' or Mountain of the Moon. Hermon, says Brant, in Hebrew means – Sprung from a serpent. Armonia, means also the Fortress of Yah, or God: it has relation to 'yoneg' delight. To this incident, likewise, in some measure may be traced the sacredness assigned to mountains and caverns. It was in a cavern that Hercules found Echidna, the Holy Spirit, when lie traveled through Hu-laia, the land of Hou or God. So the Sibyls who symbolized the Holy Spirit always gave their oracles from caverns. During this sojourn in the Mount Hermon, the infant

Incarnation was supposed to have been concealed in a cavern, a mythos which is introduced into the history of most of the Messengers. There were, statues in Greece to the Sacred Interpreter of God, and these were called caverned. We may fairly conclude, says Brant, that under the characters of Hermon, Hermes, Thoth, and Cadmus one person is alluded to, and the same religious mythos. In connection with this, the ancient Peruvians showed a small island in a lake, where they believed the Sun Messenger to have once hid himself, and to have been thus preserved from a great danger which awaited him. There is a strange illustration of the words 'the earth helped the woman' in the mythos which relates the birth of Zeus, the Messenger. When his divine Mother brought him forth in the Mountain, she sought in vain for water to baptize the new-born infant; the land was without streams or lakes; whereupon she prayed as follows:- 'Dear Earth, do thou also bring forth:' she smote the rock with her wand, and water instantly gushed forth. Note here that the, Holy Spirit as Venus Architis, or of the Argha, was worshipped at Mount Libanus, in the form of one disconsolate and afflicted, having her head covered, and leaning upon her left hand, insomuch, says Macrobius that you would have thought you saw her tears flowing. Manilius says she transformed herself into a fish; and Ovid declared that she concealed herself in one to escape great danger. The tradition was founded on this section of the Apocalypse: the early mythologues Raving declared that when the Serpent cast out the flood of waters for the purpose of destroying the Woman, she escaped by changing herself into a Fish. Diogenetes Erythriacus, says Hyginus, related that Venus and her Son came on a certain occasion to the

Ephr, and that at the same moment Typhon appeared. The two holy ones endeavored to escape: Typhon discharged a vast quantity of water, so that he might overwhelm them when they changed themselves into fishes, and so escaped. Hence the origin of Venus issuing from the ocean, and the beautiful mermaiden. Hence, also, out of this fish the Indian Incarnation emerges, as may be seen in their mythological paintings. The departure of the Holy Spirit, her escape from the Evil One, immediately produces war in heaven. Michael arises with his angels to smite the Dragon. The legend of Apollo destroying the serpent Python was founded on this; and hence also Michael has always been called the guardian soldier of the Church. On this also is founded the old Greek mythos of the combat between Bel-Ari-Phon (the Lion Word of God) and the dragon-shaped Chimera. The Serpent pursues her with a flood. Water here prophetically means people-the idolatrous and wicked who serve the Serpent, and who are ever opposed to the Spirit of God and persecute her Son the Messenger, but who are eventually swallowed up in the earth, that is, in ruin and the grave. Yet the earth helped the woman, that is, the revealed truth of God succeeded even amongst men. So the Hindus teach that, when God appointed Endeer (commonly called Indra) and his descendants to be universal Rajahs of the world, the appointment was so distasteful to the Evil One, that he waged war against them and drove them away from heaven: but Buvani Doorga (the Holy Spirit) descended to the earth, and restored peace and beauty. What has been commonly called the Trimourti image in the Cave of Elephanta, has been popularly called Brahm in his Creative, Siva in his Destroying and Veeshnu in his Preserving character.

In the Name of the Most Merciful God. When the Earth shall be shaken by an earthquake; and the Earth shall cast forth her burdens; and a man shall say, What ails her? On that day the Earth shall declare her tidings, for that thy Lord will inspire Her. On that day men shall go forward in distinct classes, that they may behold their works. And whoever shall have wrought good of the weight of an ant, shall behold the same. And whoever shall have wrought evil of the weight of an ant, shall behold the same.[12]

In the *Book of the Secrets of Enoch* (p. 92) is the following passage:

"And he who was speaking to me answered: 'be not afraid, Nir. I am the 'chief captain of the Lord. The Lord hath sent me, and lo! I will take thy child (Melchizedek) today, and will go with him, and place him in paradise of Eden, and there shall lie be for ever. And when the twelfth generation shall be, and a thousand and seventy years shall be, in that Generation a just man shall be born, and the Lord shall tell him to come out upon that mountain where the ark of thy brother Noe shall stand, and he shall find there another Melchizedek who has lived there seven years concealing himself from the people who worship idols, so that they should not slay him, and he shall lead him forth, and he shall be priest, and the first king in the town of Salem after the fashion of this Melchizedek, the commencement of the priests."

We read in the New Testament that Christ was crucified, dead and buried, but he was restored to life on the third day. In another place it stands that after his

[12] See Koran Chapter XCLX.

death, he was among his disciples, but in concealment for forty days, after which he returned to heaven.

In the Old Testament it stands that Noah was concealed in the ark on Mount Arafat, for a period of time, to save himself from the evil-doers, but after the indignation was over he came forth and showed himself and established the truth. And Moses was upon the mount for forty days, during which time the children of Israel had joined themselves to idolatry, but when lie came down he restored the truth again to the Israelites. We read that Elijah hid himself from the idolatrous and tyrannous Ahab king of Israel for a while, but afterwards he came forth and slew his whole congregation. We have read how David hid himself from Saul. And how Jacob hid himself from his brother Esau. And how Joseph was separated from his brethren.

Matthew 24.29:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

See also Luke 21.25: and Mark 13.24:

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."

Isaiah, 13.10:

"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

Revelation, 6.12-13:

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as

sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind."

Sūra-ī Haykal, p. 38:

"Say, O people, do you desire to conceal the Beauty of the Sun by the veils of your souls, or to prevent the Spirit from singing in this pure and illustrious Breast? Fear God and oppose not Himself and dispute not with the One by whose command the Kāf (ک) *was created and connected with this Great Support. Believe in the Ambassadors of God, in His Dominion, in Himself and His Greatness, and come not near those who have denied after they have believed, and who have taken a station for themselves in their own lust; certainly are they not infidels?"*

Psalm 89.34-35-36-37:

"My covenant will I not break,
Nor alter the thing that is gone out of my lips.
Once have I sworn by my holiness:
I will not lie unto David -
His seed shall endure for ever,
And his throne as the sun before me.
It shall be established for ever as the moon,
And as the faithful witness in the sky."

In *The Journal of the Royal Asiatic Society* for 1892, pp. 324-5 is the following Babi Poem.[13]

'Good news, O' apparitions of holiness, for the Beauty of God is divulged
O' Zephyr! convey to the quickened of heart a summons to his presence!
Ho', ye peoples who expectantly await the Grace of

[13] The text translated by E. G. Browne.

the Mighty King,
The glorious Moon is publicly apparent, resplendent and beautiful.
The Apparition of the Eternal hath appeared to set up the standard of the Bayan;
Exalted beyond the conception of worldlings fancy is the Most Holy Realm of Power.
That Signless King hath sat on the throne of majesty, and state;
He hath thus greeted the sufferers of affliction:- O' band who pretend to (my) love!
When anyone treads my path I will cry to him, that he may know,
That whosoever becomes enamored of me shall not escape suffering and sorrow.
Should anyone not obey me, not take hold of the rope of my protection,
I will drive him far from my presence, I will give him in my wrath to the wind of Not (being).
I am Eternal: I am from the World of the Everlasting: I am One: I am from the Land of the Unlimited:
I am come after the children of the Spirit, and unto me do they advance.
Kindlings of the Fire of my Will! Lo, am I not your Lord? Pass to the place of the holy ones; hear the shrill cry of 'Yea! Yea!'
I am that Manifestation of the All-Protecting! I am that Ark of Safety!
I am that Impersonal Personality, and I have appeared in my Glory!
I am the uplifted Tree of Life! I am the Hidden and Apparent Fruit.
I am the King of the Kings of the Bayan, and by me is the Bayan exalted!
O' witnesses of my fiery Apparition. Hasten

toward my country! Make your heads and lives
my sacrifice; for I am the Monarch of Kerbela!

All those people who have studied the early histories of the Bābism can plainly see that this poem belongs to the True Manifestation, for his Names and Attributes are shining forth from every line thereof.

We will now go and see from whence the Truth is going, to come to re-build Zion or Jerusalem "the religion of God," if it is from Cyprus or not.

The *Encyclopedia Americana*, vol. 14:- " Shittim Wood. See Kittim." Vol. 4:- "Chittim. See Kittim." Vol. 9:- "Kittim or Chittim, a term of Biblical origin for the inhabitants of the island of Cyprus, derived from the important town of Kition or Cition, the modern Lanarca." Vol. 5:- "The forests (of Cyprus or Shittim Wood) were formerly very extensive, and in ancient times yielded wood much valued by the Phoenicians for shipbuilding...It is remarkable what Cyprus was celebrated in antiquity for its forests, which not only clothed the whole of its mountain ranges, but covered the entire central plain with a dense mass, so that it was with difficulty that the land could be cleared for cultivation."

The *New International Encyclopedia*, vol. 15:- "Shittim Wood, the wood of which the Ark of the Covenant was made (Ex. 25.10:-Deut. 10.3:-). The wood is exceedingly hard and well suited for furniture. It is not attacked by insects."

Vol. 5:-"Cypriotes, Sipriots (from Lat. Cyprius, Cyprian, from Cyprus. Gk. Kumpos, Kypros, Cyprus; Turk, Kibris). Natives or inhabitants of Cyprus (q. v.) Since there appears to have existed at least as early as B. C. 4000 an indigenous civilization in the island of

Cyprus, the creative and stimulative influences of which are discovered all over the eastern Mediterranean, the relationship of its ancient inhabitants is a question of great importance. The idea that they were simple Semitic Phoenicians is being abandoned, since the civilization of the latter may very well have been derived from Cyprus, and not vice versa. Some of the latest authorities, like Ohnefalsch-Richter and Sergi, regard the autœthonous civilization of Cyprus as belonging, with the prehistoric Egyptian, to the Afro-Mediterranean or 'Afro-European' culture-centre, and its originators physically to the North African white race. Asiatic influence as such is later. In ancient times Cyprus supplied the Greek Monarchs of Egypt with timber for their fleets."

(Max Ohnefalsch/Richter Kypros, the Bible and Homer, pp. 110-111:) speaking about Cyprus he says:- "In the next section we will discuss these worships, which have left their traces in the Homeric Poems and the Bible, and of which Cyprus was' one of the most active seats, if not indeed the chief focus. On page 147, he describes one of his discovered relics thus: "The crescent moon above the Ashera, and the radiate sun above the Masseba." (p. 154, fig. 156) has the following description: "Above an altar of columnar form float the radiate sun and the crescent moon. Behind the priestly celebrant rise the holy palm in front of which a dog appears to be devouring the offal from the victim. To the right of the altar a rampant winged sphinx-rests its forepaws against the first line of the inscription in just the same manner as the dog in the Cyprian group places his on the column". pp. 175-6. (Josh. 4.9) What we are told here, therefore, is how Joshua erected in the midst of Jordan twelve stones, which were evidently

twelve large ones of regular shape, from the river bed, and had them set upright on their ends, exactly as the ancient Cypriotes at Tamassos in the second millennium B. C. placed the pillars on the graves of Lamberti Hill, just as Jacob placed the pillar on the grave of Rachel. We are next told of the size and weight of the twelve stones, which the twelve Israelites, corresponding to the twelve tribes, carried on their shoulders from the Jordan to Gilgal and erected there. It was possible, therefore, for a strong man to carry one of these stones on his shoulders. The stones which the Cypriotes bad carried from the neighboring river Pidias -near Tamassos up to the hill of Lamberti, were as a rule of this size and weight. Only a few were still heavier. I tested this by means of my workmen, as they carried these pillars for me on their shoulders to the convent of Hagios Heraklides at the foot of the hill.

"In addition to these Masseba from the river bed, we heard of others which were erected on Mount Ebal. They were to be covered with plaster, and to have all the works of the Law of Moses very plainly written upon them. Moreover an altar of unhewn stones, which had not been prepared with iron tools, was erected.

"We are thus able to learn precisely the nature of the Masse --both permitted in the worship of Yahve, they were either simple, unadorned stones, unhewn fragments, stones found in the river bed without any ornament or inscription, like the stones from Bethel, Galed, Bethlehem and from the foot of Sinai, or the simple hewn and inscribed stones, tablets, pillars or columns without any figures or ornamental design.

"It is a remarkable coincidence, that in the same year (1887) both Stade in his history of the people of Israel (p. 459) and Perrot in the fourth volume of his

History or art 'La Judee' (p. 385-Fig. 203) gave the same Cyprio-Phoenician inscribed monument (my Plate IJXXX, 5) in order to illustrate the Jewish Alasseba of the Bible. Yahve, the God of Israel, therefore permitted and required the erection of simple pillars, and originally also the planting of trees by the altar. It was likewise permissible or even compulsory, to erect inscribed stones. We learn further that both the Hebrews and the Cypriotes were in the same habit of setting up simple stones from the river bed."

The Bible also teaches that the Restorer and the Substance to re-build Zion or Jerusalem (i.e. God's Religion) is going to come from Chittim, Shittim, Kittini or Cyprus.

Exodus, 25.10:

"And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof."

Ex. 27.1:

"And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits."

Ex. 26.15:

"And thou shalt make boards for the tabernacle of shittim wood standing up." See also, Ex. 25.5 to 28, 26.37, 37.1 to 25, 38.1 to 6, and 25.23:-"Thou shalt also make a table of shitti wood."

So we see that the substance to build the holy things with is going to be taken out of the island of Shittiin or Cyprus.

Joshua, 2.1:

"And Joshua, the son of Nun, sent out of Shittim two men to spy secretly', saying, Go view the land, even Jericho. And they went, and came into a harlot's house, named Rahab, and lodged there."

Joshua, 3.1:

"And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over."

Numbers 24.23-24-25:

"And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place: and Balak also went his way."

Numbers, 25.1:

"And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab."

Isaiah, 23-1:

"The burden of Tyre! Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them."

Daniel, 11.30:

"For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do: he shall even return, and have intelligence with them that forsake the holy covenant."

Jeremiah, 2.9-10:

" Wherefore I will yet plead with you, say the Lord God with your children's children will I plead, For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing."

Ezekiel, 27.5-6:

"They have made all thy ship's boards of fir trees of Siner: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Basham have they made your oars; the company of the Ashurites has made thy benches of ivory, brought out of the isles of Chittim."

Michah, 6.5:

"O' my people, remember how what Balak king of Moab consulted, and what Balaam the son of Boer answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord."

Joel, 3.18:

"And it shall-come to pass in that day, that the mountain shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of- the Lord, and shall water the valley of Chittim."

In the book of Job, Cyprus is called "The Island of the Innocent." Job, 22.3O:

"He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands."

In *The Book of God* (vol. iii, p. 763) Cyprus is called 'The Island of the Blessed':

"'We were conducted,' says Lucian, 'to the City of the Island of the Blessed, to assist at their feasts; at our entrance

we were ravished to behold a City of Gold, (The Holy City) encompassed by walls of emerald, whilst its pavement was inlaid with ebony and ivory. The temples were of rubies and diamonds, having large altars raised upon one single precious stone, on which hecatombs were seen to smoke. Its seven gates were all of cinnamon, surrounded by a moat of sweet scented lustral water a hundred yards broad, and as deep as it was necessary to bathe at one's ease. The public baths are of admirable artifice, which are heated by nothing but faggots of cinnamon. The edifice itself is of crystal, the basins, or lavacra, are all large vessels of porcelain filled with dew. The blessed ones are incorporeal and impalpable; they never grow old, but enjoy perpetual youth and vigor. Of all the seasons they know none but the spring, and feel no other wind but the zephyr. The earth is covered with flowers and fruits all the year round, which are gathered every month. There are three hundred and sixty-five fountains of fresh water, as many of honey, and four hundred, but smaller than the others, of sweet unguents with several rivers of milk and wine. They keep their feasts without the city in the Elysian Fields, under the shade of a wood which surrounds it, sitting upon beds of flowers, and have their reflections brought by the winds. They are at no pains to make garlands, for the little birds which hop round them singing, scatter flowers upon them, crept from the neighboring meadows. They never cease singing during the banquet, and rehearsing the most pleasing verses. Their dances are performed by boys and virgins, and their musicians are Eunomus, Arion, Anacreon, and Stesichorus. When they have finished their songs a second choir of musicians appears, composed of swans and nightingales, which with the zephyrs, make up a delightful concert. But what contributes most to the felicity of the blessed is that there are two springs, one of laughter, and the other of joy, -of which each person 'drinking before he sits

down, is filled with 'hilarity for the rest of the day.'"

In *The Book of God* (vol. iii, p. 393):

" In connection with this, the ancient Peruvians showed a small island in a lake, where they believed the Sun' (the messenger) to have once hid himself,, and to have been thus preserved from a great danger which awaited him."

Volume ii, pp. 72-73 is alluded to an island called "The Isle of Man" where a great messenger dwelt in a cavern for some while, and thus escaped a great danger.

We find also in *A Traveler's Narrative* an utterance by the *Bāb* himself concerning an "Island" and some prophesies which is going to happen in the future when the time comes. Page 77—"They [the Bābīs] shall descend from the Green Isle unto the foot of the mountain of Zawra, and shall slay about twelve thousand of the Turks."

"Your sun shall no more go down;
Neither shall your moon withdraw itself:
For the Lord shall be your everlasting light,
And the days of your mourning shall be ended."

-Isaiah, 60.20

I will advise everyone who is an honest seeker after the Truth, to study impartially the early histories of Bābism, for to get a real idea of its meaning, as well as the events which took place in its early days. If you do this honestly, you will get an entirely different view concerning the Bab and his religion.

Yours very truly,
AUGUST J. STENSTRAND.
Address Route 4, Box 37
Naperville, Illinois
February 13th, 1907

AN OPEN LETTER TO THE BĀBĪ WORLD

-Or-

A Second Call of Attention
to the Behaists
or Babists of America

My friend! I have received your letter and I was glad to hear that you are taking part in seeking the truth. I was also delighted to hear that you and your friends have a good opinion of my former teacher Dr. Khairallah, in that he is "a very learned man." But you are erroneously informed concerning Dr. K. being the "standard-bearer" of Subh-ī Azal in America. No! He is in reality the standard-bearer of Bahā'ullah in America. And it was him who brought Bahā's religion to this country. Your party pays more attention to the Son, while Dr. K. and his party are paying more attention to the Father. As Christ said: "No man can serve two masters"; and also: "Every city or house divided against itself shall not stand." This, therefore, is the reason why you are divided, and are bound to fall.

You have asked me why I was voted out of the "First Central Church of the Manifestation." My little book (*A Call of Attention to the Behaists or Babists of America*) explains that clearly. It was on account of the same reason as Dr. K. was forced out of Abbas Effendi's [ᶜAbd ul-Bahā'] party, or as Mr. Thompson was kicked out of the same party here in Chicago some time ago. It was on account of different opinions concerning the truth. The Bible calls it "confusion of tongues" as it was foretold that it should be in Babel.

You also have asked me why Subh-ī Azal, the anointed or appointed successor to the *Bāb* has not succeeded to become more known to the world. It was because all his friends, the Bābīs, went back on him in Adrianople, so that he had no supporters to voice his cause abroad. It became fulfilled which was prophesied about him in Isaiah 53: "*He was despised and rejected of men; a man of sorrow, and acquainted with grief: and we hid, as it were, our faces from him; he was despised, and we*

esteemed him not," because "*he had no form nor comeliness*," and when we saw him "*there was. no beauty. that we should desire him*"; and this is the reason why "*he was cut off out of the land of the living*," and there was no one to "declare his generation" or to spread his fame. As he says (see *Tablet of Ishrāqat*, p. 30): "*O thou who art gazing toward the Supreme Horizon! The Call is aloft but the sense of hearing is scanty, nay even entirely absent. While in the jaws of a 'dragon,' this Oppressed One makes mention of the friends of God.*" He "*made intercession for the transgressors.*"

So we see that his teaching and glory were swallowed up by a dragon and its hosts; while he himself was sent out in the wilderness, where God the Almighty had a place prepared for him, where he should abide until the time came, when God shall have brought all his enemies to him for a footstool. So we see that there was none who believed his report or who it was that revealed the Arm of God. These are the reasons why he is not known to the world according to your idea.

We Bābists believe that the Bābī Faith is the return of all the religions and the prophets, "*everything will return except God*," or as it stands in *The New History of the Bāb* [Tarīkh-ī Jadīd]: "*The Proof of God upon earth was able to say, 'I am Adam, and Noah, and Abraham, and Moses, and Jesus, and Muhammad'*." And also: "*In him shall be the perfection of Moses, the preciousness of Jesus, and the patience of Job*." If these are genuine utterances, then the true manifestation of God must go through the conditions of all the former prophets.

If we take literally the story of Moses, according to how the map points out the journey of the Israelites, then neither the Bāb, nor Subh-ī Azal, or Bahā'ullah,

went through those regions. But we all know that both Subh-ī Azal and Bahā'ullah (not of their own free will or choice) made a similar journey, but through different regions. This is the outward or material journey. But the most important is the spiritual journey from darkness to light, which if we understand it right will throw some new light upon Bābism.

I will take a few names which are connected with the Israelites' journey and explain their original meanings, and then we will see where we arrive at. Take, for example, Mount Sinai or the wilderness of Sin. A mountain in the Bible symbolizes a "prophet" or a "manifestation," and Sinai or Sin is the name for the "Moon." Therefore, when we read in the Bible that the children of Israel received the law of God on Mount Sinai, it means, that God revealed His law to the children of Israel through the "Manifestation of the Moon." And as there is always a "Point of Darkness" opposite the "Point of Light," so it is also here. The opposite manifestation to Mount Sinai is named Mount Horeb, and as this word Horeb means "dry"; it simply means a "Dry Manifestation," or a "Well without Water."

You know that during the time Moses was seated upon the throne of manifestation and received the law of God, the children of Israel made to themselves a golden calf. We also read in Ezekiel about "four living beings," of which the third mentioned in rotation, and the only one on the left side, was like a 'bull', 'ox,' or 'calf.' We also find in Bābism the "Letters of the Living," as for instance the four letters composing the word *Sūra-ī Haykal*. This 'bull' or 'calf' mentioned in Ezekiel is the same one which the Children of Israel made for themselves to be their god. Now if we study the history

of Moses and compare it to the Bābī movement we will soon discover who the true manifestation is.

The true manifestation of God must also fulfill the life sketch of Christ. And we learn from the Bābī history that Subh-ī Azal went through a similar fate. At first he was held by the Bābists as their anointed messenger and leader, and they spread their garments before him, and they cut palm branches and strewed in his way and hailed him as "*Sosanna in the highest: Blessed is he that cometh in the name of the Lord*." But at last they all went back on him and forsook him, and became his adversaries; and they branded him as the first 'Letter of Denial' and called him Satan and Beelzebub, and a disturber of peace, and a "dark, dreadful, dire calamity," etc., as it is written: "*Then all the disciples forsook him and fled*," and left him alone without any helper or supporter to voice his cause. In *Sūra-ī Haykal* he himself says:[14] "*Verily, We were before the faces of whosoever is in the heaven and the earth in the days when all the servants arose to kill Me*." Also: "*O People of the Bayān! Do ye deny him whom ye were created to meet, and do ye then rejoice in your seats*." Also: "*O People of the Bayān! If ye will not help him, God will help him with the hosts of the heaven and the earth*." And also: "*They forbade men from presenting themselves before the Beauty of the Eternal (i.e. Azal) or eating with his friends*." So that those who wanted to see him had to do so in the time of night like Nicodemus, to save their lives. We also learn from the history, that the Bābīs accused him before the Turkish government, as having made himself an earthly king over the Bābīs, and that their government was in danger, just as the Jews did to Christ before the Roman

[14] see JRAS, 1892, pp. 292-95

government. At last they condemned him to death, and "the notable prisoner called Barabbas was released," and they nailed him to the cross (i.e. his *Sura-i-Haykal*, Word, or Spirit), for he says (see JRAS, 1889, p. 952) : "It hath been witnessed what an amount of cruelty and perversity was shown by the people of error, so that none can reckon it but God; until at length they suspended my glorious body in the air, and wounded it with the bullets of malice and hatred, until my spirit returned to the Supreme Companion and gazed on the Most Beauteous Garment." And he was buried and he descended into Hades, and is preaching to the spirits of darkness, and his enemies thought that they were through with him, but God hath promised to send forth His spirit and raise him up from the grave or Hades' and restore him to his former glory. In *Sūra-ī Haykal*, He says "*O Pen of Eternity (i.e. Azal)! Grieve not at what hath befallen thee, for God will raise up a people who shall see with their eyes and shall remember what hath befallen thee*." So we see that God has promised to raise up a people who shall voice his cause; and verily God is the fulfiller of His promise.

The True One of God must also fulfill the story of Job And if we read Job's book and compare it to Subh-ī Azal's biography, we will find that he has fulfilled it to the letter' except the last act, which is not fulfilled yet, but I have no doubt that that also will be fulfilled when the time, comes.

In the *Apocalypse of Moses*[15] we read, that when the serpent or Satan had deprived Adam of everything and he was lying upon the earth like a dead man outside of Paradise, God looked on him and said:

[15] see *Jewish Quarterly Review*, vol. 7, pp. 219-35

"O Adam, wherefore hast thou done this, for if thou hadst kept my commandment, which I gave to thee, they would not be rejoicing who have brought thee into yonder place of thine? But now I say to thee, that when my salvation shall be manifested to the world, I will turn their rejoicing into sorrow; but thy sorrow I will turn into rejoicing. For I will restore thee unto they primal glory and seat thee on a throne of thy deceiver. And he shall come to that place wherein thou art now lying, and he shall behold thee become higher than himself. And then he himself shall be judged and all his worshippers. And I send him into the Gahanna of fire. And he shall be much off righted and will sorrow, beholding thee sitting on his, throne."

As Bābism is a new creation, the true one must also fulfill the story of Adam. First be created and placed in Paradise, then be deprived of the same, and at last be restored to the Paradise and its former glory.

In *The Hidden Words* he addresses the Bābīs thus: "*O, Ignorant Ones, who have a reputation for Knowledge! Why do ye claim to be shepherds whilst inwardly ye have become wolves of My sheep? Your likeness resembles the star preceding the dawn, which is apparently bright and luminous, but in reality leads the caravans of My country and city astray, and causes their destruction*." Also: "*O, Perfect in Appearance, and Inwardly Defective! Your example is like unto a clear but bitter water, which shows outwardly the utmost purity and clearness, but when it falls into the Hands of the Divine Assayer, not a single drop of it is accepted*." Here we find the "Star Worm-wood" manifested, who made the waters bitter. And also Christ's denunciation against hypocrisy: "*Ye are like unto whitened sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness*." Also he says: "*O Son of the Highest*

Appearance! I deposited in the a Spirit from Me, that thou mightest be My Lover: Why hast thou left Me and sought another lover?" This saying cannot be applied to any one else in the Babi movement except Subh-ī Azal, for he is the only one who has gone through that experiment..

Your question concerning Shittim, Chittim, or Kittim. It is the oldest name known for Cyprus, as far back as the creation of Adam and the Bible, so this is a very good reason to suppose that the island of Cyprus is the place intended, since it carried that name at that peculiar time. The Palestinian name of such are later.

It is very remarkable that the Bābīs, before Bahā' ever appeared on the stage, had as it stands in *The Book of Iqān*, over twenty volumes of inspired books written by the *Bāb* and some of his learned disciples as proof for this religion. And I know that the Behaists have tried with all their might and power to proof Bahā's claim with utterances from all the existent religions on the face of the earth; but they have not translated into the English language a single copy of all those twenty volumes of books which the Bāb and his learned friends wrote as confirmation for Bahā's claim, which seems very suspicious to me, although the *Bāb* is taught by the Behaists to be Bahā's forerunner or road-clearer. Does it not to you?

Your friend,

AUGUST J. STENSTRAND
Chicago, January 6th, 1911

THE THIRD CALL OF ATTENTION TO THE BEHAISTS OR BĀBISTS OF AMERICA

(The Key to the Heaven of the Bayān)

"We have found Him of whom Moses in the law, and the prophets did write; Jehovah, the Lord of Hosts."

In writing this little booklet, I shall refer very frequently to Prof. E. G. Browne's writings, and in doing so I shall for the sake of brevity denote them as follows:

- *The Journal of the Royal Asiatic Society* I shall denote as JRAS.
- *A Traveler's Narrative* written to illustrate the Episode of the Bab I shall denote as T.N.
- *The New History of the Bab* I shall denote as N.H.

CHAPTER 1

Since I published *A Call of Attention to the Behaists or Bābīs of America* in 1907 and *An Open Letter to the Babi World* in 1911, I have received many letters from my Bahā'ī friends, both friendly and unfriendly. Some have asked me, "What right have you to disturb a religious movement as peaceful as the Bahā'īs?" Well, my friends! The Bahā'ī religion has not proven to be very peaceful in its propagation so far. Its own history proves contrary!

The early Bābīs waged war openly against their opponents, and when Bahā' declared himself to be the head of the movement it became a secret warfare by assassinating his opponents with either poison, bullet or dagger: not less than twenty of the most learned and oldest of the Bābīs, including many of the original 'Letters of the Living,' were thus removed. It was said, that Bahā' did not order these assassinations. No, but he was well pleased with them, and the perpetrators, for be promoted them to higher names and ranks. One of them received the following encouragement from Bahā' for stealing £350 in money from one of his antagonists: "*O phlebotomist of the Divine Unity! Throb like the artery in the body of the Contingent World, and drink of the blood of the 'Block of Heedlessness' for that he turned aside from the aspect of thy Lord the Merciful!*" (T.N., p. 363.)

The Behaists in this country have not been very peaceful either. But on the contrary they have ousted, given bad names and throwing mud at each others both in their sermons and in print worst than any of the Christian denominations or heathen religions have done. I am afraid of a religion of which its highest

disciple and promulgators makes utterances like this: "*Surely, you cannot pretend to deny that a prophet, who is Ian incarnation of the Universal Intelligence, has as much right to remove anyone whom he perceives to be an enemy to religion and a danger to the welfare of mankind as a surgeon has to amputate a gangrened limb?*" (T.N., p. 372.)

What a very contrasting idea opposed to the teaching of the 'Point of the Bayān' which says: "*No one is to be slain for unbelief, for the slaying of a soul is outside the religion of God; . . . and if any one commands it, he is not and has not been of the Bayān, and no sin can be greater for him than this.*" (JRAS, 1889, pp. 927-8.) Or the teaching of Christ, when he said, "resist not evil." Hab. 2.11-12: "*Woe to him that buildeth a town with blood, and establisheth a city by iniquity! For the stone shall cry out of the wall, and the beam out of the timber shall answer it.*" It is true as it stands, that they are Crying, "*Peace, peace; when there is no peace.*" Jeremiah 4.10: "*Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.*"

And others have said, that "Subh-ī Azal has never claimed to be a manifestation, and why should you claim it for him?" Well, my friends, Subh-ī Azal has written many books which claim to be inspired; and these books are acknowledged by all parties to be of Subh-ī Azal's writings. And also those who do not believe that there was any manifestation which took place in Subh-ī Azal's name should read *The New History of the Báb* [Tarīkh-ī Jadīd] pages 387 to 394, and they will get different opinions concerning this matter. When John the Baptist sent his disciples to Christ to ask him if he was the promised Messiah, he did not say, "Yes, I am the Messiah." But he only said, "Go and tell

John what ye have heard and seen." It is also said: "Lift up your heads and horns, ye wise and learned, and see if ye can recognize the True One." "Ye shall know them by their fruits." "Learn from me for I am meek and lowly." "Many shall come in my name saying, I am Christ, do not believe them, for as the lightning cometh out of the east, and shines unto the west; so shall also the coming of the Son of man be." So we learn from this that he was not going to cry out openly to the people that "I am the Messiah," but that we should recognize him by his, deeds and actions as well as his writings.

Others have asked me, "Why should an illiterate and ignorant man like you who hardly knows the English language try to dispute the well established, fact, that Bahā'ullah is the True Manifestation, and 'He whom God should manifest' as foretold by the Bāb?"

It is true that I am ignorant in the English language, as well as all other languages. But my dear friends! My object was not to teach languages or grammar. My only purpose was this: I had received an idea concerning the Bābī Faith different from the ideas of the rest of the Bābīs and the Behaists' view of looking at things. And this idea I wished to put before the people to consider, and I thought that the most peaceful and practical way was to publish it and send it around to them, and then let them choose or reject as they please; and in doing this I only followed the instruction which says: "*If there be to you a word or essence whereof others than you are devoid, communicate it and shew it forth in the language of affection and kindness: if it be, received and be effective the object is attained, and if not leave it to him, and with regard to him deal not harshly but pray.*" (T.N., p. 72.)

Concerning the statement "the well established fact that Bahā'ullah is the True Manifestation, and 'He whom God should manifest' as foretold by the *Bāb*" this is questionable. The history, and the sacred scriptures of the Bābīs, as well as the twenty or more assassinations of the oldest and, most learned disciples of the 'Point of the Bayān' which inaugurated Bahā's claims disproof this. And it is my purpose with this little booklet to take the sacred scriptures of the Bābīs and try to proof that Bahā' is not what he claims to be, but the contrary. And in doing so I will ask my readers to overlook my illiterateness, and my grammatical defects and only look to the ideas I am trying to put forth, and I will do my best in setting them forth in as plain language as I am able to do, to make you understand what my ideas are concerning the religion which today is called Bābism or Bahā'ism; and if I can do this my object is attained.

CHAPTER 2

WHO IS HIS HOLINESS THE POINT OF THE BAYĀN OR THE "FIRST MANIFESTATION?"

In this chapter we shall first refer to the prophecies of our own sacred scriptures, and to the Islamic traditions, and then to the writings and sayings of the Forerunners, and last to the writings of the 'Point of the Bayān,' and see if we can get any information concerning who is the "True One."

In Isaiah, 9.6, we read:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting (or eternal) Father, The Prince of Peace."

From this utterance we understand that the True Manifestation on which shoulder the government is going to rest is "a son," a mere "child," when he first announces his "Message."

In Jeremiah, 1.6-7, we read:

"Then said I, Ah Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

From this sentence also we learn that when God first sent him with the message he was only a child. Abraham was only fourteen years of age when he received his message, and Moses was like Jeremiah only a child that had hardly learned to talk yet, and Christ was only twelve years old when we first find him in the

temple of God with the message. Luke, 1:66: "What manner of child shall this be? And the hand of the Lord was with him." Chapter 2.43: "The child (R.V., boy) Jesus tarried behind in Jerusalem." Acts I 4.27: "For of a truth against thy holy child Jesus, whom thou hast anointed."

So we learn from our own sacred scriptures that the True Manifestation is going to announce his mission to the world in his childhood. Some one may say: "You are applying the age of the old prophets to this Manifestation." Yes, I do, because the True Manifestation upon earth was able to say: "I am all the prophets." Therefore, if all the prophets of old were mere children or youths when they began their ministry, the True Manifestation must also be a child or a mere youth when he began his mission, otherwise he could not say that he "was all the prophets."

We will now see what Islamic sacred scripture say concerning this matter. In *The Book of Iqān* (page 174) we read:

"Now consider this tradition: how all these things have been formerly spoken of! In The Arba'īyn (book of tradition), it is recorded: 'A youth shall appear from the Banu Hāshim, possessing new laws; He will summon people, but none will respond to Him, and most of His enemies will be the divines. When he commands a thing, they shall not obey Him, but will say: 'This is contrary to that which we possess from the Imams of the religion'."[16]

This proves that he is not a full grown man but only a mere youth when he begins his ministry.

Shaykh Ahmad and Sayyid Kāzim, the forerunners of the True One, have given these signs of

[16] See also pages 173 and 104.

how to recognize him when he comes: "O tender in years, O fresh of body, O scarcely weaned from the drinking of milk." Or "The smell of milk (i.e. his mother's milk) still comes from his mouth." And also: "O sweet boy, what creed hast thou adopted that our blood appears more lawful to thee than thy mother's milk?" (N.H., p. 340.) Mīrzā Jānī writes: "And that Mother of the World fed the child Azal like a nurse with 'milk whereof the savor altered not." (N.H., p. 378.) So we see that the early Babists called Mīrzā Yahya "the child Azal."

In connection with this it will be of great help to state the ages of these three personalities who played such an important part in Bābism: Mīrzā ᶜAlī Muhammad (the *Bāb*), Mīrzā Yahyā (Subh-ī Azal) and Mīrzā Husayn ᶜAlī (Bahā'ullah) when the manifestation took, place in 1844. Mīrzā ᶜAlī Muhammad (the *Bāb*) was in his 25th year, and Mīrzā Yahyā (Subh-ī Azal) was, according to some statements, 12 years and according to others 14 years of age; and Mīrzā Husayn ᶜAlī (Bahā'ullah) was 27 years of age. Now we cannot apply the terms 'child,' 'boy' or 'youth' to a person who is over 24 years of age; they are generally called men after that age and full-grown. So this sign here given cannot be applied to either the *Bāb* or Mīrzā Husayn ᶜAlī but only to Mīrzā Yahyā (Subh-ī Azal), who was only 12 or 14 years of age, the terms 'child,' 'boy,' or 'youth' can be applied very nicely.

We now come to the most interesting and important point in our subject: the science of number and especially the sacred number 19. I am convinced that this number was not used, or invented for any other purpose than to prove to the people of understanding, who is the True Manifestation, the

'Point of the Bayān', and the author of the *Bābī* sacred scripture.

Now the word *Yahyā*[17], *Hayy*[18], and *Wāhid19* have all the same numerical value: 19. In the "Journal of the Royal Asiatic Society" for 1889, page 921, is the following sentence: "*The number 19, being thus recognized by the Bab as the sacred number, plays a prominent part in his system. God, the One (Vahid =19), the True Existence (Vujud-19), the Living (Hayy -the One pervading the Numbers=19), by means of the 19 "Letters of the Living" (Hurufat-i-Hayy) created "All Things" (kullu shey -the One pervading the Numbers= 36l=l9xl9).*"

In *A Traveller's Narrative* (page 353) is the following: "*Subh-ī Azal's name Yahya not only contains the root* hayy *(indeed by merely altering the vowel points it becomes Yuhyī, 'he quickens,' or ' 'gives life'), but 91 is also, as has just been pointed out, numerically equivalent to Wāhid 'One,' another word of singular virtue.*"

Now, the "Living" (Hayy-Yahy=18), the "One" (Wahid-a =1) is the 'Point of the Bayan' and the other 18 disciples are his 'Letters'; or in other words: He is the "City of Knowledge" and the other disciples are his "Gates" through which he sends out some knowledge to the world. This 'Living Point' together with his 'Letters' constitutes the 'First Unity' and manifest the Name of God.

The name Yahyā is a very important name. We read in *The Jewish Quarterly Review* (vol. 9, p. 625) the following:

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[17] يحيى

[18] حي

[19] واحد

"Jahja, son of Zakarjja, is, with the Arabs, the name of John the Baptist, who, according to the Koran, Sura 19,8, was the first to whom God gave this name. Did Muhammed mean exclusively the name Jahia? And how shall we explain this transformation 'of Juhanna, the Hebrew, which certainly was not unknown to the Christians in the near circle of Muhammed? We shall see that the Jews identified the name Jahja, not with Johanna, but with Jehudah (i.e. Judah), which is still more strange!"

And in Vol. 19, pp. 101-2:

"The lot of the prophet Zakariyya. 'O Zakariyya, behold, we bring thee tidings of a son whose name shall be Yahya; we have not caused any to bear the same name before him!' The lot of the prophet Yahya. 'O, thou Man, accept the Book with firmness'."

If the original name for Judah was Yahya, and as the Jews are called in the Bible (i.e. in the old dispensation), "God's chosen people," the followers of Mīrzā Yahya, Subh-ī Azal, must be the Jews or "God's chosen people" in this new dispensation. Zech. 8.23:

"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew (i.e. Yahya), saying, We will go with you: for we have heard that God is with you."

But the most wonderful of it is that this name learned people claim is the original name for Jehovah. We read in The Jewish Quarterly Review (vol. 15, p. 560):

"Thus Glaser takes Yah to be the oldest form (of Jehovah) . . . This conclusion 1 may here say I all the more readily accept since it is both highly probable in itself, and

also harmonizes completely with my own views regarding the provenance and true relations of Yahvah (Yah)."

"Jah. (Heb. Yah, a contraction for Jehovah). It also enters into the composition of many Heb. names, as Hallelujah (Hallelu-Yah), Adonjah (Adon-Yah), Isaiah (Yesha-Yah), Jeremiah (Yirme-Yah), Obadiah (ObadYah), Zephaniah (Tsephan-Yah), Zechariah (Zekar-Yah), Elijah (Eli-Yah), 'God Yah' or Jehovah." (See Cyclopedia. of Biblical Literature, by M'Clintock and Strong.)

We will now search the writings of the 'Point of the Bayān,' and see if we can find any traces as to who is the author thereof.

The *Ziyāratnāmah* is the first book attributed to the Point of the Bayān, and we have only few sentences of it translated into English. One of them is this: "*O Friend of God! The first substance was formed and shone forth, (and) then arose and gleamed from the court of the Presence of the Eternal (i.e. Azal) upon you*." (JRAS, 1889, p. 898.) Here we find that the very first utterance came forth from Azal's court.

The *Sūra-ī Yūsuf* is the second book written by the Point of the Bayān of which this is one of its precepts: "*And verily God Will not accept from any one any of his actions, save from him who comes to the Bab (Gate) by the Bab (Gate) adoring God the Eternal (i.e. Azal), commanded on the part of the Bab*." And also: "*This well-favored Arabian youth, in whose grasp God hath placed the kingdom of the heavens and the earth*." Also: "*O people of the earth! Hear the voice of your Lord, the Merciful, from the tongue of celebration of this Arabian youth, the son of Ali, the Arabian...This Arabian youth, of Muhammad, of Ali, of Fatima, of Mecca, of Medina, of Bathe, of Iraq*." (JRAS, 1889,

pp. 907-9.)

I think he calls himself an "Arabian Youth" because he has written most of his books in the Arabian language.

The *Dalīl us-Sabᶜa* is the next book we shall refer to, and the following is one of the evidences: "*And in the fifth year thou shall see (fulfilled), 'there shone forth a light from the morning of Eternity (i.e. Subh-ī Azal),' if thou dost not thyself flee away and become troubled*." (JRAS, 1889, p. 913.) This is clear evidence.

The next book to be considered is *The Arabic Bayān*. Of this book we only have two or three specimens translated into the English, and this is one of them:

"God is most great with the uttermost greatness. This is a letter on the part of God, the Protector the Self-Existent, to God, the Protector, the Self-Existent. Say: All originate from God. Say: All return unto God. This is a letter from ᶜAlī before Nabīl, God's Reminder unto the Worlds, unto him whose name is equivalent to the Name of the One [Wāhid =28-Yahyā, i.e. Subh-ī Azal's name]*, God's Reminder unto the Worlds. Say: Verily all originate from the Point of Revelation. O Name of the One! Keep what hath been revealed in the Bayān, and what hath been commanded, for verily thou art a Mighty Way of Truth."* (N.H., p. 426.)

This letter is written by, and addressed to the same person; or, in other words, the writer has addressed it to himself, for he says, from "God" to "God," from "God's Reminder" to "God's Reminder." It also teaches us that the People of the Bayān were all "originated" from him, and afterwards they should leave him, but kit last they shall return" to him for he says: "Verily all originate from' the Point of

Revelation." Also, "All originate from God" and "All return to God." There is another sentence from *The Arabic Bayān* translated into English which is very remarkable. See *The Jewish Quarterly Review* for 1912, (pp. 239-40): "In the time of Noah, I was Noah, in the time of Abraham Abraham, in the time of Moses Moses, in the time of Jesus Jesus, in the time of Muhammed Muhammed, in the time of ᶜAlī Muhammed (the name of the *Bāb*) ᶜAlī Muhammed (this is undoubtedly the meaning of '*ᶜAlī qabla Nabīl*', Nabīl being the numerical equivalent of Muhammed). In the time of 'the Greater One to Come' I shall surely be 'the Greater One to Come,' in the time of 'the Greater One to Come Later' 'the Greater One to Come Later,' in the time of 'the Greater One to Come still Later' 'the Greater One to Come still Later' (etc.), until the end of Him who has no end, just as in the beginning of Him who,, has no beginning I was in every manifestation the proof of God towards his creatures."

We will now pass over to *The Persian Bayān*, and see what that book teaches us. In *Wāhid* 3, ch. 3 is the following sentence:

"*The quintessence of this chapter is this, that the gaze of the Bayān is not extended save towards Him whom God shall manifest, for none but He hath raised or doth raise it up, even as none but He hath sent or doth send it down. And the Bayan and such as are believers therein yearn more after Him than the yearning of any lover after his beloved.*" (T. N., p. 348.)

We learn from this sentence that "Him whom God shall manifest" is the same person as the Point of the Bayan for he says: "None but He hath raised or doth raise it up, even as none but He hath sent or doth send

it down." Mīrzā Jānī says:

"And the reason why [the Bāb] *himself refrained from writing the eight* [unwritten] *Wāhids of the Bayān, but left them to Azal, was that all men might know that the Tongue of God is one, and that He in Himself is a sovereign Proof. And what he meant by 'Him whom God should manifest' after himself was Hazrat-ī Azal and none other than him for there may not be two 'Points' at one time."* (N.H., p. 381.)

So we see that the early Babists who were initiated into the secret of Babism understood that the Point of the Bayan, and "Him whom God should manifest" were one -and the same person, for he says: "The Tongue of God one," and also: "For there may not be two 'Points' at one time." The Babists understood also that this person was none other than Subh-ī Azal.

We now turn to *The Book of Iqan*. On page 72 we will find an answer to the question "What is Truth?" The answer was:

"The Light which shone forth from the Morn of Eternity (i.e. Subh-ī Azal), the traces of which gleam upon the Temples of Unity."

Page 104:

"Say, O people of the earth, this is a, fiery Youth who runs in the wilderness of Spirit, heralding unto you the lamp of God, and reminding you of a Matter which is visible in concealment under the veils of light, from the horizon of Holiness in the region of Iraq."

This sentence throws light on the matter. The True One was visible but "in concealment under the veils of light." He was not known to the bulk of the Bābī followers, but only to a few initiated and learned

disciples. Now we understand why it was necessary to assassinate the old and learned disciples of the Point of the Bayan in order to inaugurate Bahā'ullah as the head of the church. It was because they understood who the True One was.

Page 11:

"So gaze with Divine Insight into the horizons of the Supreme Knowledge and into the souls of the perfect words of Eternity, (i.e. Azal), that all the mysteries of the spiritual Wisdom may appear without 'veils of glory' and become manifest from behind the covering of Favor and Bounty."

Page 12:

"It is evident that only the Eternal Temples apprehend the interpretation of the words uttered by the Doves of Eternity (i.e. Azal) and it is only the hearing of the people of immortality which can detect the melodies of the Nightingale of Reality."

Page 17:

"O my brother, effort is needful while yet the days remain, in order to taste the 'Cups of Eternity' (i.e. Azal) .... Therefore while the Dove of Eternity is singing and rejoicing, and the Divine Springtime is in splendor and adornment, avail thyself of the opportunity and deprive not the ear of the heart, of its melody."

Page 165:

"Another proof and argument which shines like a sun among proofs, is the steadfastness of that (or this) Eternal (i. e. Azal's) Beauty in the Divine Cause."

This is very plain proof that Subh-ī Azal is the author of this book. We will get more information concerning who the True One is in our next chapter

where we will consider the teachings of "Him whom God shall manifest."

CHAPTER 3

"He whom God should Manifest" or the "Second Manifestation"

In this chapter we shall refer to the writings of "Him whom God should manifest," and see if we can receive any information on our subject. I believe that all his writings were addressed only to the People of the Bayān, and not to outsiders, for it is written that he was not "sent but unto the lost sheep of the house of Israel." "He tame unto his own, and his own received him not." Isaiah 1.2-3: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knows his owner, and the ass his master's crib: but Israel doth not know (me), my people doth not consider." Jeremiah 12.10: "Many pastors have destroyed my vineyard, they have trodden my portion under foot, and they have made my pleasant portion a desolate wilderness."

The first book of "Him whom God shall manifest" we shall quote from is *The Lawh-ī Nāsir*, and the burden of it is this:

"O People of the Bayān! - I revealed all the heavenly books by the glorious tongue of (Divine) Might. And not one reflected wherefore it was, that I accepted this injury from my own servants, for, had they reflected, they would not have remained veiled from my Beauty in my second manifestation

by reason of a Name amongst my Names." (JRAS, 1889, pp. 951-2.)

And,

"Although I commanded all my servants in all the tablets of the Bayān not to continue heedless of my subsequent manifestation or be veiled by the veils of Names and signs from the Lord of Attributes" (T. N., p. 96).

Well, we cannot get any clearer, and plainer proofs than this, that the two manifestations were from one and the same person.

We will now pass over to *The Sūra-ī Haykal*, and see what evidences we can find there. On pages 11 and 12 is the following sentences:

"O People of the Bayān… By the One who hath created Me from the Light of His Beauty, I have never found among the neglectful, one of such negligence, or among the ignorant, one of such ignorance, as, ye are. Ye take as an evidence for your belief in God, the Tablets which ye have in your possession, but when the Signs came down and the Lamp gave Light, ye denied the One through whose Pen all matters were decreed in a Preserved Tablet. Do ye read the signs and deny their Originator and Revealer? Thus hath God seized (deprived) your sight as a punishment for your actions-were ye of those who perceive: Do ye write the verses at even-tide and dawn, and from the One who caused them to descend ye conceal yourselves?"

Pages 18-19:

"If thou (Houri) dost not find anyone to receive from thy white hand the red wine in the Name of thy Lord, the High, the Supreme, who appeared once more after His first appearance."

Here also he says that he was the first as well as this the last manifestation. Page 21:

"Verily when My brother saw that the matter became notorious he found in himself pride an d delusion, and accordingly went forth from behind the veils and fought with Myself, disputed My signs, falsified My proof, and denied My traces; but the belly of the greedy was not satisfied until he desired to eat My flesh and drink My blood." That is to say, when they tried to assassinate him by poison, or cut his throat in the bath. "And when those who misbelieved plotted against thee to confine thee, or slay thee, or drive thee out; and they plotted, and God plotted, and God is the best of plotters." (T.N., p. 136.)

After this catastrophe he says in *The Sūra-ī Haykal*, page 22:

"Verily We were patient and truly We commanded the servants to practice endurance and forbearance. We went out from among those people and settled in another house In order that the fire of violent hatred might be quenched in his breast and he be of those who are guided."

Here we learn that the one who moved out is the one who has written *Sūra-ī Haykal*. And we know from the history that Subh-ī Azal was the one who moved out from Bahā's house and settled in another house. See T. N., pp. 359-60:

"On the approach of the barber, however, Subh-ī Azal divined, his design, refused to allow him to come near, and, on leaving the bath, instantly took other lodging in Adrianople and separated himself entirely from Mīrzā Husayn Ali (i.e. Bahā'ullah) and his followers."

T. N., p. 97:

"So when Bahā'ullah beheld such conduct and behavior on his (i.e. Subh-ī Azal's) part he dismissed and drove away both [him and Sayyid Muhammad] *from himself."*

This confirms conclusively that Subh-ī Azal was the one who went out from among those people and settled in another house, and is therefore the author of *Sūra-ī Haykal*.

The next evidence in *Sūra-ī Haykal* is on page 45:

"O thou Temple! We have made Thee the rising-place of every Name of Our Comely Names, and the Manifestation of every attribute of Our Supreme Attribute, and the Source of mention of Our Remembrances, to whomsoever is in heaven and earth. Then We sent Thee, after My Form, between the earth and heaven and made Thee the Sign of My Glory, to whomsoever is in the power of command and creation, that My servants may be guided by Thee and be of those who are rightly directed."

Here too is clear evidence that the first and second manifestations are one and the same person. Page 52:

"We have made Thee the' origin of the mirrors and their originator just as We have originated them from Thee the first time."

Page 57:

"O People! Cut yourselves from the world and its gold, and do not look to those who denied God and associated other things with Him; but look to the horizon of the Bayān for the purpose of celebrating your Lord, the Merciful. This is what God hath willed, -blessed are those who know."

Page 60:

"I have filled all the countries with My proofs, were ye of those who are just! Had the First Point been someone else beside Me, as ye claim. Say, O people: We have summoned you in the first Appearance to the Most Great Outlook, this Most Pure Station, and preached to you the days of God, but when the most great Veil became rent and the Beauty of the Ancients hath come upon the clouds of Destiny, ye denied the One (i.e. the First Point) in whom ye believed."

It is impossible to write any clearer proofs than these. Page 58:

"Verily those who were created by His Will and were sent forth by His command, have turned away from Him and chosen for themselves a lord other than God."

Page 61:

"Say, the Satan hath appeared in a condition the like of which was not existent in creation, and also the Beauty of the Merciful hath been manifest in the Embroidered Garment the like of which was not comprehended and attained by the eyes of the Ancients. The Voice of the Merciful was raised, and from behind it the voice of Satan also."

This is the same Satan who deprived Adam of his Paradise, and Job of his great Household, and tried to induce Christ to acknowledge him (Satan) as God. In *The Tablet of Ishraqāt*, page 3O, we read:

"The Call is aloft but the sense of hearing is scanty, nay even entirely absent. While in the jaws of a dragon, this 'Oppressed One makes mention of the friends of God."

Revelations 12:9:

"And the great dragon was cast out, the old serpent, he that is called the Devil, and Satan, which deceives the

whole world."

We will now go and see what evidences on our subject we can find in the so called *The Epistle to the King of Persia*. In *A Traveler's Narrative*, page 394, we read:

"O King of the earth, hear the voice of this servant… Remember the grace of God towards you when you was in prison with sundry others, and He brought you out, and succored you with the hosts of the Invisible and the Visible, until the King sent you to Iraq after that We had disclosed to him that you were not of [the number of] *the seditious."*

This is a very plain statement that this epistle was not addressed to the King of Persia as it is commonly understood, but that it was addressed to a man who was "in prison with sundry others," and this same man was sent by thee King of Persia to Baghdad after it was disclosed that he was "not of the seditious." And we know from the history that Bahā'ullah was in prison at Tehran, and after his release was sent by the King to Baghdad.

In *The Baha'i Movement*, page 16, is the following passage: "Later on, it being proved that He (i.e. Bahā'ullah) was innocent of any plot against the government, He was sent by the royal order into exile to Baghdad in Asiatic Turkey." This demonstrates without a doubt that Bahā'ullah is not the author of this Epistle but that it was addressed to him, so who else could be the author of it except Subh-ī Azal?

T.N., p. 396:

"O King, if thou wouldest hear the cry of the Supreme Pen, and the murmur of the Dove of Eternity (i. e. Azal) on the branches of the Lote-tree beyond which there is no passing in the praise of God."

Here we see that the murmur of Azal is the cause of this Epistle, and that it was written by his pen. T. N., p. 139:

"O King! The lamps of justice are extinguished, and the fire of persecution is kindled on all sides, until that they have made my people captive. This is not the first honor which hath been violated in the way of God. It behoveth every one to regard and recall what befell the kindred of the Prophet until that the people made them captives and brought them in unto Damascus the spacious; and amongst them was the Prince of Worshippers, the Stay of the elect, the Sanctuary of the eager" (i.e. Zeynul-Abidin, the Fourth Imam, the Fourth Support, the Fourth Letter of the Living, to be precise Subh-ī Azal)."

Now we can understand the Islamic tradition concerning Christ which says that it was not him who was crucified but one like him (i.e. the *Bāb*), and that Christ himself took his retreat-in the Fourth Heaven, i.e. in the Fourth Letter of the Living.

T. N., p. 14O:

"It was said (unto them), 'Have ye forbidden what God hath sanctioned, or 'sanctioned what God hath forbidden?' He said, 'We were the first who followed the commandments of God: we are the source of command and its origin, and the first fruits of all good and its consummation: we are the sign of the Eternal (i.e. Azal), and His commemoration amongst the nations."

T.N., pp. 148-9:

"The White Hand shall cleave an opening to this somber night, and God will open into His city a gate shut. On that day men shall enter in crowds, and shall say what the caviling women said of yore, that there may appear in the end

what began in the beginning."

That is to say, the First Manifestation, or the Point of the Bayān "may appear in the end" or the "Lord of the vineyard" will be revealed to the people of the Bayan and resume his vineyard. Isa. 6O.14-15: "And they shall call thee 'The City of the Lord,' 'The, Zion of the Holy One of Israel.' Whereas thou hast been forsaken and hated, sc that no man passed through thee, I will make thee an eternal Excellency, a joy of many generations."

We will now pass on to the tablet called *The Tablet of Ishraqāt*. On page 6 we read:

"O Concourse of El-Bayan Fear the Clement One! This is the One of whom Mohammed, the Messenger of God, made mention; and before him the Spirit (Christ), and before him the Interlocutor (Moses)! This is the Point of El-Bayan who calls out before the Throne."

Here he says plainly that he "is the Point of the Bayān." Page 8:

"O Concourse of El-Bayān! Have ye forgotten My Commandments and that which hath proceeded from My Pen and hath been uttered by My Tongue."

Page 16:

"But when Thou made Thyself manifest and revealed Thy Verses, they turned away from Thee, denied Thee and disbelieved that which Thou hast shown forth by Thy Power and Thy Potency. And they arose to persecute Thee, to quench Thy Light and to extinguish the Fire of Thy Sadrat, and they went so far in oppression as to desire to shed Thy blood and violate Thy honor."

Page 29:

"Verily, We mention unto thee Trustworthiness and its station before God, thy Lord, and the Lord of the Great Throne. Verily, one day We betook Ourself unto Our Green Island. When We arrived thither We found its streams flowing, its trees luxuriant and the sun playing in the interstices of their branches." Here we find tie very locality or place where he lives, the station of his abode, and it is the Green Island [i.e. Cyprus]."

Page 30:

"He has had no helper save His Pen and no assistant save Himself. Those souls who are uninformed and heedless of the origin of the matter arose in opposition. They are the 'croakers' whom God hath mentioned in Books and Tablets and warned His servants concerning their dissemination, clamor and corruptions."

Page 32:

"The Oppressed One of the world says: The Orb of Justice is concealed; the sun of equity is behind the clouds; thieves occupy the position of guardians and protectors, and traitors are seated in the place of trustworthy ones."

The Bābī revelations are not the only scriptures where we find these lamentations and wailings over the oppression and tyranny which the people of God encounter in the hands of their enemies; we find it in our own scripture in the Bible. If we read the Psalms of David we will find nothing else except this wailing and crying for help against his enemies which have control, of Zion, the sacred City, and also in Jeremiah and the rest of the prophets. Psalm 89.38-45:

"But thou hast cast off and abhorred, thou hast been wroth with thine anointed (i.e. Messiah or Christ). Thou hast

made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbors. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame."

In the Lamentation of Jeremiah (i.e. Yirme-Yah) 1.1-5:

"How doth the city (i.e. the City of Knowledge) sit solitary that was full of people? How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary! She wept sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Judah (i.e. Yahya), is gone into captivity because of affliction, and because of great servitude: she dwells among the heathen, she finds no rest: all her persecutors overtook, her between the straits. The ways to Zion do mourn, because none come to the solemn fests: all her gates (i.e. the bābs to the City of Knowledge) are desolate- her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper."

Ps. 22.12:

"Many bulls have compassed me: strong bulls of Bashan (i.e. Balia-sn) have beset me round. They gaped upon me with their months, as a ravening and a roaring lion."

It will be of interest to mention here the story or conflict between the prophet Elijah and the tyrannous king Ahab. Now as we have seen that the original name for Elijah is Eli-Yah or El-Yahya that is "God Jehovah"; and the name Ahab, if we read it from right to left, it will be Baba, just as Rahab will be Bahar. In the Bābī writings we find very often many derivations from letters of the same name. As for instance *Bahā'*, *Abhā'*, *Ahab*, etc., all these words are composed from the same letters, and have the same numerical value. And also the words *Yahyā*, *Hayya*, are from the same letters and have the same numerical value. The conflict between Elijah and King Ahab is therefore, the conflict between El-Yahyā and *Bahā'*. This will give us some help in studying the Bible.

Also it is very important to mention here, that we are warned in the Revelation concerning a "Beast" which the "Dragon" gave "his power, and his throne, and great authority" to, and this beast name in Hebrew is "Abaddon," and in Greek "Apollyon," and his name's number is 666. Now this name Abaddon or Abdo-n means "Hard Servitude" or "Slave of the Sun." And the name Apollyon means "the Destroyer." And as we all know that the science of number was very important in Bābism, "'let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." (Revelations 13:18.)

CHAPTER 4

SHALL THERE BE ANY MORE REVELATION OR MANIFESTATION IN THIS DISPENSATION?

"Behold the days come, saith the Lord, (R.V. Jehovah), that I will make a new covenant with the house of Israel (perhaps Azal), and with the house of Judah (i.e. Yahyā): Not according to the covenant that I made with their fathers in the days that I took them by the hand to bring them out of the land of Egypt (i.e. in the first and second manifestation of the Bayān); which my covenant they brake, although I was a husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for.1 will forgive their iniquity, and will remember their sins no more." (Jeremiah 31.31-34)

"How long shall be the vision concerning, the continual burnt-offering -and the transgression (or abomination) that maketh desolate, to be given both the sanctuary and the host (i.e. the Point and the People of the Bayan) to be trodden under foot?" (Daniel 8.13)

"And the holy city (i.e. the "City of Knowledge" whereof ᶜAlī is the Gate) shall be trodden under foot forty and two months." (Revelations 11.12)

After this "forty and, two months," the "stone" which thou sawest was "cut out without hands, which smote the

image upon his feet that were of iron and clay, and brake them to pieces" then "shall the God of heaven set up a kingdom, which shall never be destroyed." (Daniel 2.34-44)

Then also shall "the stone (Azal) which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in, our eyes!" Then also shall the Lord of the vineyard come and take possession of his vineyard. That is to say, The Point of the Bayān who planted the vineyard will be revealed and take possession of his vineyard. We read in *Sūra-ī Haykal*, page 23:

"O Thou Pen of Eternity (i.e. Azal)! Do not grieve for that which has befallen Thee, for God shall send forth people who see with their eyes and remember what did befall Thee."

Page 43:

"We have made. the sciences to appear from Thee, and to Thee shall we return them; then they will be sent forth from Thee for another occasion as a promise on Our part, -Verily We have been the doers."

Here we learn that all the sciences or verses which have been revealed in the Babi religion hath appeared from one and the same person, and also that the sciences or verses are going to be sent forth or be renewed by that same person on "another occasion as a promise" on the part of God.

In the famous so called *Epistle to the King of Persia* which we have proven without doubt to have been written by Subh-ī Azal and addressed to Bahā'ullah is the following sentence:

"The White Hand shall cleave an opening to this somber night, and God will open into His city a gate shut: On that day men shall enter in crowds, and shall say what the

caviling women said of yore, that there may appear in the end what began in the beginning." (T.N., pp. 148-9.)

This passage proves that the "First Point" is going to re-appear in the end, and at that time people shall enter in crowds. In *Persia by a Persian* (page 454) we read:

"But even in this night, the last (Bābī) revealer still lives in concealment and communicates with his followers by certain gates. When the revealer is about to reincarnate himself again this great event is preceded by a number of prophetic gates or channels of communication."

This Bābī revealer is the concealed Imam Mahdī in "the mystical cities of Jabūlka and Jabūlsa" from whence he will issue forth in the fullness of time and cleanse his church from all corruption.

Isaiah, 1.26:

"And I will restore thy judges as at the first, and thy counselors as at the beginning (i.e. as at the beginning of the Bayan): afterwards thou shall be called, the city of righteousness, the faithful city."

Jeremiah 30.20:

"Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them."

Jeremiah 33.7:

"And I will cause the captivity of Judah (i.e. Yahya) and the captivity of Israel to return, and will build them as at the first (i.e. as at the beginning of the Bayān)."

Amos, 9.11:

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will

raise up his ruins, and I will build it as in the days of old (i.e. as in the beginning of the Bayān)."

T. N., p. 148:

"*On that day men shall enter in crowds.*"

Is. 49.21:

"*Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and-am desolate, a captive, and removing to, and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.*"

Is. 51.9:

"*Awake! Awake! Put on strength, O arm of the Lord; awake, as in the ancient days, in the generation of old (i.e. as in the beginning of the Bayān). Art thou not it that hath cut Rahab (i.e. Bahar), and wounded the dragon?*"

Isaiah 53.12:

"*Therefore will I divide him a portion with the great, and be shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bares the sin of many, and made intercession for the transgressors.*"

Then it will be true about Subh-ī Azal as it is written in *The Book of Iqān* (page 116) that he is "the 'First,' the 'Last,' the 'Manifest,' the 'Hidden,' the 'Beginning,' and the 'End'." And also as it is written in the Bible:

"*I am Alpha and Omega, the Beginning and the End; the First and the Last, say the Lord, which is, and which was,*

and which is to come, the Almighty."

And also in the tablet called *Seven Valleys* (page 36):

"In this station the 'First' is identical with the 'Last,' and the 'Last' is the same as the 'First'."

CHAPTER 5

CONCERNING THE STEALING AND INTERPOLATING OF THE BĀBĪ SACRED SCRIPTURES

We know from the Bābī history that all the Bābī books were carried away by Bahā' and his followers. In *The Tablet of Ishraqāt* (page 40) we read:

"The contradictors are collecting the Verses of this Manifestation, and with whomsoever they have found them, have seized them by the means of showing (pretended) love."

In *A Traveller's Narrative* (page 343) Subh-ī Azal says:

"They (i.e. the Behaists) cruelly put to the sword the remnant of (my) friends who stood firm, and, making strenuous efforts, got into their hands such of the Books of His Highness the Point as were obtainable, with the idea of destroying them, and [thereby] *rendering their own works more attractive. They also carried off my trust* [i.e. the books above referred to committed to their care-which was close to 30 volumes], *and fell not short of anything which can be effected by foes."*

Is. 42.23-24:

"Who is there among you that will give car to this? that will hearken and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not Jehovah?"

Obadiah 1.13-14:

"Thou shouldest not have entered into the gate (the Bab) of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; Neither shouldest thou have stood in the crossways to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain (firm) in the days of distress."

Joel, 3.4-7:

"Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? Will ye render me recompense? And if ye recompense me swiftly and speedily will I return your recompense upon your own head; because ye have taken my silver and my gold (i.e. the Babi Revelations), and have carried into your temples my goodly, pleasant things." (Regarding Tyre and Zidon, see Ezekiel, chapter 28.)

Concerning The Interpolation of Bābī Sacred Scriptures.

We must bear in mind when we read the Bābī books that they have been in the hands of the enemies, and are therefore not clean, but rather corrupted. I believe it is true what Christ said in Matthew 13.24:

"The kingdom of heaven is likened unto a man who sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat."

Bābī history, as well as their sacred scriptures, proves this that a terrible distortion, changing and transposing of its meanings has been going on in the hands of the Behaists. In *Sura-ī Haykal*, pages 24-25, we read:

"This is better for you than that which ye have done and do - fear God and deprive not yourselves from the fragrances of the days of the King of the Names and Attributes and change not the word of God nor transpose its meaning."

In *The Tablet of Ishraqāt*, page 41:

"His Holiness, the Precursor (the Bāb) hath revealed Ordinances, but the world of Command hath been made dependent upon acceptance. This Wronged One has therefore enforced some of them and revealed them in a different text, in the Book of Aqdās, while We have not adopted some others."

Facts for Behaists, page 27: "In answer to the question, Has Abbas Effendi ever dared to change the text uttered by Bahā'ullah?" We say, most certainly, Yes!

An *Epistle to the Babi World*, page 11:

"One of the questions is that of stealing the traces and interpolating the verses.... This they (i.e. Muhammed ᶜAlī and his followers) have done."

In the *Baha'i Movement*, page 59:

"He (the Bāb) left certain laws and ordinances for the guidance of his followers until the advent of Bahā'ullah, all of which should be abrogated, with the promised coming."

When we abrogate the writing and teaching of a prophet, we abrogate the prophet himself and brand

him as a lying imposter. So we have plenty of proofs which say that there has been continual corruption, interpolation, changing, transposing, and stealing away the sacred scriptures of the Bābī Religion in the hands of the Bahā'īs ever since the Adrianople period.

In conclusion I will ask my readers who are earnest in seeking for the Truth, to go to the Root of Bābism, and study the early histories as well as the sacred scriptures thereof, in order to get the real meaning of what that religion teaches humanity. I will also ask Professors and Scholars who are learned in the Arabic and Persian languages to translate and publish the early histories as well as the sacred scriptures of the Bābīs, for I believe they will soon be demanded by the people of discernment.

Yours very truly,
AUGUST J. STENSTRAND.
Chicago, June, 1913.

THE FOURTH CALL OF ATTENTION TO THE BEHAISTS OR BABISTS OF AMERICA

All parties in Babi-Baha'ism agree that the separation between the two manifestations, of Light and Darkness took place in the "Land of Mystery," Adrianople. "Tablet of Ishrakat" p. 24:- "Have the stars fallen? Say: Aye, (they did) when the Pre-existent One was in the Land of Mystery! Be ye therefore admonished, O possessors of sight!"

We learn both from Babi-Baha'ism and the Bible that the Evil One or Darkness was going to take possession of the kingdom for a time. "Facts for Behaists;" pp. 33, 34,35: "Still the Voice of God is ascending and the Light of His Appearance from the horizon of the Mount is shining and reflecting; yet the Clouds of Darkness shall come after this Light, and the mist of hatred shall follow. In those days the rays of the Sun of Truth shall be stopped from shining, but at last its Light shall victoriously reappear." "Verily, they shall neglect the Aim of the Worlds. This gentle breeze which is breathing from the Spiritual Ridwan shall be stilled, the Morning of Truth shall be exchanged for the Evening of Falsity." "My Supreme Pen beareth witness to this: Verily, it informeth you concerning what hath been committed against the Perfection, the Ancient of Days, by the Hosts of Infidels who in appearance do move about Him." "As to what thou hast asked concerning that whereof We informed the servants at the time leaving Iraq, to-wit: that when the Sun disappears the Birds of Night will move, the standard of Sameri (i.e. the golden calf) will be hoisted, etc., etc., etc., Verily, the Birds of Night did move in those days and Sameri did call, and blessed is he who knows and was of the knowing. Then We informed them of the Goat. Verily, all We informed them appeared, and must have appeared, for thus did the Pen of Power and Glory

reveal."

By all this we learn that the manifestation of Darkness was going to be the victor for a time. Now we will go and see what the Bible says about it. We read in Revelations, in the twelfth chapter, that there appeared in the heaven a Woman clothed with the Sun; that is a manifestation of Light; and there appeared also a great red dragon, and the woman had to flee from the dragon into the wilderness for a certain period of time. That the Dragon was the victor is shown by he way he is pursuing him and destroying her followers. We find the same thing in Matthew 24:15; Mark 13:14; Luke 16:15; 21:20; Hosea 9:10; Daniel 11:31; and 8:13:- "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the Sanctuary and the Host (i.e., the Point of the Bayan and his followers) to be trodden under foot." The whole Bible from cover to cover speaks of nothing else but the fight between those two manifestations of Light and Darkness, and that Darkness was going to be the victor for a certain length of time till everything is accomplished.

The first thing they did in the Bible after they commence to multiply was the building of Bael (Babel and Bible is the same word). And the last thing that is done in the Bible is the destruction of Babylon. I will explain what the word Babylon means. It is three words, viz: Bab-El-On. Bab means "Gate," and we all know who claimed to be the Bab; El means "God," and it is well known who claimed to be God; and On means "Center of Light," and every Babi-Baha'i knows who claims to be the Center of the religious light of Babi-Baha'ism. Here we have that much talked about Baha'i Trinity. And as we all know that the teaching and

writings of the Bab was usurped and abrogated by the Baha'ists, therefore there is only two gods left in Balel, viz: the Dragon and Bel or Baal, that is to say the Dragon and the beast.

Revelation 17:5: "And upon her forehead was a name written Mystery (of God), Bab-El-On, The Great (Branch), The Mother of Harlots and Abominations of the Earth." Revelations 18:4: "And I heard another voice from the heaven saying: Come out of her my people, that ye not be partakers of her sins, and that ye receive not her plagues."

The disciples asked Christ, Matthew 24:3-7: "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them: Take heed that no man deceive you. For many shall come in my name, saying: I am Christ; and shall deceive many (even the very elect). And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in diverse places" etc., etc., vv. 32-33: "Now learn a parable of the fig tree: When his branch is tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that he is near, even at the doors." Now is the time which Christ has so vividly described in the 24th Chapter of St. Matthew. Therefore Baha'ullah cannot be the true one because he came and passed away twenty-five years before all these things came to pass. Now is the right time to look for the True One, for now "he is near, even at the doors." And he will certainly come from Babism, for all the Prophets and the Great Things

were usurped and found exiled in Babylon. He will be the "First and the Last, the Apparent and the Hidden."

Please read my little book, "Key to the Heaven of the Bayan," and you will get more light on many subjects.

Chicago, February 22, 1917.

THE FIFTH CALL OF ATTENTION TO THE BEHAISTS OR BABISTS OF AMERICA

As we have seen in "The Fourth Call of Attention to the Babists," that Babylon in the Bible symbolizes or represents Babi-Baha'i-Abbasism, we should therefore study carefully the events, and happenings, which took place in Babylon, as recorded in the Bible, in order to get the truth of what is going to happen in the Kingdom of God, when it is going to be established upon Earth.

In the second chapter of Daniel, in a dream, which illustrates very plainly, and clearly, what is going to happen, when the True Manifestation shall establish the Kingdom of God upon the earth. We read that King Nebuchadnezzar had a dream, and in the dream, he saw a great image. Daniel 2:31-45:

31. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. This is the dream; and we will tell the interpretation thereof before the king.

37. Thou, O king, art a king of kings: for the God

of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what

shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

As Nebuchadnezzar is the head of "fine gold," and "king of kings," he symbolizes or represents the "True Manifestation," the first kingdom, and is therefore the "Point of the Bayan," and his followers. The second kingdom is represented as silver. And as gold symbolizes the "Sun," and the silver the "Moon," and as the sun and the moon are in conjunction, they represent therefore the same person, "The Point of the Bayan," and his followers. The third kingdom is represented as brass, and it also refers to the brassen serpent which Moses elevated in the wilderness, and means Baha and his followers. The fourth kingdom is represented as iron mixed with clay, and means Abbas Effendi and Muhammad Ali and their followers. Or to speak more accurate and plainly: The first kingdom represents the Bab and his followers; the second represents Subh-ī Azal and his followers; the third kingdom represents Baha and his followers; the fourth kingdom represents collectively Abbas Effendi and Muhammad Ali and their followers. And as the fourth kingdom is described to be divided, and mingled with the seed of men, partly strong, and partly broken: I cannot do anymore than advise my readers to study this dream carefully, and they will get the understanding just exactly as stands the condition today in Babi-Baha'i-Abbasism. "And the stone that smote the image and became a great mountain, and filled the whole earth," is the True Manifestation. "The Point of the Bayan," which will manifest himself once more and renew his kingdom. This will be shown more clearly in the following dream.

There is also another dream in Daniel fourth chapter, which will give us more light concerning who is the True One, and also show us what kind of a fate he had to go through during his sojourn here upon earth. Daniel 4:10-26:

10. Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven;

14. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High

ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19. Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21. Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22. It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24. This is the interpretation, O king, and this is

the decree of the most High, which is come upon my lord the king:

25. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

Here is the dream "The Point of the Bayan" or Nebuchadnezzar, the golden head of Babelon or Babi-Baha'i-Abbasism is symbolized or represented as a very great tree, the "Tree of Truth," or the "Tree of Life," and that this tree was going to be cut down, but that they should "the stump of his roots in the earth, even with a band of brass (Baha'ism)," and "iron (Abbasism) in the tender grass of the field and let seven times pass over him." And we all know that Subh-ī Azal, the "Tree of Truth," The "point of the Bayan" was cut off in Adrianople and was driven from men. "He was cut off out of the land of the living: for the transgression of my people was stricken." (Isaiah 53:8). "He came unto his own, and his own received him not." (John 1:11). "Ye read the verses and deny the Source and their Revealer, thus hath God taken away your sight, as a recompense for your actions did ye but know it. Ye write the verses in the evening and at dawn, and then ye are veiled from him who reveals them (Hykal). That he is going to be restored to his kingdom is sanctioned by the statement:

"And whereas they commanded to leave the stump of the tree rots; thy kingdom shall be sure unto thee." This dream also confirms, that the first and the second kingdom, representing the gold, and the silver, means one and the same person, that is to say, the "Point of the Bayan," Mīrzā Yahya Subh-ī Azal.

In "The Traveler's Narrative" is the following passage from the "Point of the Bayan": --

"I am a letter out of that mighty book and a dew-drop from that limitless ocean, and, when he shall appear, my true nature, my mysteries, riddles, and intimidations will become evident, and the embryo of this religion shall develop through the grades of being and ascent, attain to the station of 'the most comely of forms' and become adorned with the robes of 'blessed be God, the Best of Creators.' And this event will disclose itself in the year sixty-nine (of the Bayanic Cycle), which corresponds to the number of the year of 'after a while,' and 'thou shall see the mountains which thou thinkest so solid passing away like the passing of the clouds' shall be fulfilled." This is a prophecy which we can see already being fulfilled. "The mountains which thou thinkest so solid":-- the kings, rulers, manifestations, and prophets – shall pass "away like the passing of clouds" and "God alone shall be exalted on that day." The Czar of Russia was one mountain which passed "like clouds." And according to the newspaper statements there will soon be some more mountains to follow, and pass away "like clouds." Now the Bayanic Cycle begins, according to the history, in the year 1849. In "A Traveler's Narrative," (translated by Prof. E.G. Browne, of Cambridge, England) on pages 352-353 is the following passage: "Now during the two last years (of the Bab's mission), when the five years' cycle of the

'Minor Resurrection' had come to an end, the manifestation of His Highness the Eternal (Hazrat-i-Azal) took place, etc., etc." The *Dala'il-i-saba* ("Seven Proofs") confirms the above statement, that this was Subh-ī Azal's first appearance. The passage runs as follows: "And in the fifth year thou shalt see (fulfilled), 'there shone forth a light from the Morning of Eternity (Subh-ī Azal).'" (JRAS, 1889, p. 913). And if we add 69 years to 1849 it makes 1918. And also in Daniel 4:16: That seven times years should pass over King Nebuchadnezzar's head, and if we take seven years for each time, it makes 49 years. And Subh-ī Azal was cut off and driven from men in 1868; and 49 to 1868 makes 1917. And also the crucifixion took place in Adrianople, when his religious body, form or Sura-i-Haykal was crucified to a corrupt tree (Baha). "It hath been witnesses what an amount of cruelty and perversity was shown by the people of error, so that none can reckon it but God; until at length they suspended my glorious body in air, and wounded it with bullets of malice and hatred, until my spirit returned to the Supreme Companion, and gazed on the Most Beauteous Garment. And not one reflected wherefore it was that I accepted this injury from my own servants for, had they reflected they would not have remained veiled from my Beauty in my second manifestation by reason of a Name amongst my names . . . Although I commanded all my servants in all the tablets of the Bayan not to continue heedless of my subsequent manifestation or be veiled by the veils of Names and signs from the Lord of Attributes." (See JRAS, 1889, p. 952.)

And from the time of crucifixion – Easter – to his return to the kingdom of heaven at Pentecost – when the Apostles received the Hoy Spirit anew is seven

weeks – 49 days – and each day for a year, and as Subh-ī Azal was defeated in 188, it makes also 1917. And we also have a year, which is called in the Scripture "the year of the Jubilee," which they celebrated every fiftieth year. Forty-nine years of sorrow for the people of God, but the fiftieth year was the year of Jubilee. Just exactly as it has happened in Babism, when the "Tree of Truth" disappeared in 1868 it become the night of sorrow, but they are promised that the "Light shall victoriously re-appear," and then it will be a day of rejoicing and jubilee.

There is another prophecy by the "Point of the Bayan" concerning what is going to happen amongst the Baha'ists when the time comes. In "A Traveler's Narrative," page 177, is the following passage: "They (the Babis) shall descend from the Green Isle unto the foot of the mountain of Zawra, and shall slay (spiritually) about twelve thousand of the Turks." The "Green Isle" means Cyprus, and the "Mountain of Zawra" is the seat of the Abbassids Caliphate, and means "the crocked." The walls of Jericho must fall and their destruction is near at hand.

Since I wrote "The Fourth Call of Attention to the Babists," I have received many letters from my Baha'i friends, asking me to explain more clearly what I believe and expect in the near future. And here is the answer that was issued: "I believe that Mīrzā Yahya Subh-ī Azal is the manifestation of the 'Bayan' or the 'First Point.' Here he is represented in the Bible as the young Lamb ready for sacrifice. This is the Manifestation of his youthful days, and is called in the scripture the 'Beginning' or the 'First Coming.' I believe also that Mirza Yayha Subh-ī Azal is going to manifest himself once more before he leaves this earth, to rebuild

his 'Temple,' 'Body,' 'Form,' or 'Sura-i-Haykal,' which was crucified on a corrupt tree and destroyed. Here he is represented in the Bible as the secret sitter upon the throne whose head and hairs is white as snow. This is the Manifestation of his old age, and is called in the Scripture the 'End, or the 'Second Coming.' I also believe that Mirza Yahya Subh-ī Azal is the author of all the sacred writings in the Babi-Baha'i-Abbassism, and that they were corrupted by his adversaries the Baha'ists as my little booklets are trying to prove."

I also believe that Mirza Yayha Subh-ī Azal is the "A" and the "Z," the "Beginning" and the "End," the "First" and the "Last," the "Manifest" and the "Hidden."

"Say, O' people of the earth, this is a fiery Youth who runneth in the wilderness of the Spirit, heralding unto you the lamp of God, and reminding you of a Matter which is visible in concealment under the veils of light, from the horizon of Holiness in the region of Iraq." (Iqan, 104.)

I will close with a passage from Zechariah 14:5: "And ye shall flee to the valley of my mountains; for the valley of my mountains shall reach unto Azal: Yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord of my God shall come, and all the saints with thee, etc., etc."

Yours very truly,
AUGUST J. STENSTRAND.
Chicago, June, 1917.

SIXTH CALL OF ATTENTION TO THE BEHAISTS OR BABISTS OF AMERICA

"One hour's reflection is better than seventy years of pious devotion."
Ighan, p. 171.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindred of the Earth shall wail because of him. Even so, Amen." - Revelations 1:7

In the September issue *of Reality Magazine* 1923 is an article called "A Parable on Leadership." When I had read that article it reminded me of a visit I paid some years ago to a Christian church on Easter morning. There I saw the chief-priest and dignitaries clothed in the most gorgeous apparel, and the congregation was kneeling, sobbing and throbbing in awe and wonder of the splendor of God's representatives. But my eyes penetrated beyond these clouds of splendor, and I discovered a "meek and lowly" human form hanging on a tree without clothes or covering (which I understood they had "parted and cast lots"), and every time they passed by him it looked as if they were making faces at him. Yet this "meek and lowly" human fellow was in reality the source of their positions. Then the thought came to my mind. This is, indeed, the picture of Bahā'ism in a nutshell.

The chief priests and leaders of Bahā'ism (or the clouds covering the "Point of the Bayān") have divided his garments and clothed themselves in splendor, and are making much "clamor and corruptions," but the lonely fellow in the desert, who hath nourished and clothed them in splendor they pay no attention to "deeming him not to exist."

See *The Book of Iqān*, p. 136:

"They (the Bahā'is) have rejected the Sun of Significance which is shining in the Eternal (Azal's) Heaven of Divinity, deeming it not to exist." Matthew 5.14; and Jeremiah 2.13.

See *The Book of Iqān* p. 178:

"Consider: He hath designated that Knowledge consists of twenty-seven letters, and all the prophets from Adam down to the 'Seal' (Muhammad) explained but two letters thereof, and were sent forth in these two."

He also says,

"The Qā'im shall bring forth the remaining twenty-five letters. From this explanation realize the rank and station of His Holiness (the Point of the Bayan); that his rank is greater than all the Prophets and His mission loftier and higher than the knowledge and comprehension of all the Holy Ones."

Indeed, He brought "the Knowledge of what was and is (of all things)."

The Book of Iqān, p. 178:

"We beg the doctors and divines of the Bayān not to act in like manner: not to inflict upon the Essence of Divinity, the Supreme Light, the Absolute Eternity, and the Origin and End of the Manifestations of the Invisible at the time of Mustagāth (i.e. in the Second Manifestation), that which hath been inflicted in this day: not to depend upon intellect, comprehension, and learning, nor show hostility toward the Manifester of Supreme Infinite Knowledge. Yet, not withstanding all these admonitions, it is seen that a misleading person, who is chief (Rā'is) of the people, will arise with the utmost opposition. Likewise in every city, people will arise to suppress that Beauty of Holiness. The comparisons of that King of Existence, and the Essence of the Desired One will flee to mountains and deserts and conceal themselves from the hands of the oppressors, while some will resign themselves and yield life with entire severance."

It is a well known fact from the history that Subh-ī Azal and his companions had to "flee to mountains and deserts and conceal themselves from the hands of the oppressors, while some did resign themselves and yielded life with entire severance (i.e. were assassinated)." Isaiah 1.21.

The Tablet of Ishraqāt, p. 32:

"O Jalīl! The Oppressed One of the world says: The Orb of Justice is concealed; the Sun of Equity is behind the clouds; Thieves occupy the position of guardians and protectors, and traitors are seated in the place of trustworthy ones." Matthew 24.15.

In *Bahai Scriptures*, p. 67:

"Say: O people! Do ye call upon the Names and cast aside the Creator? Verily this is no other than grievous error. Arise to assist the Cause of God; then invite the people to this Noble Outlook."

We all know that all the "Names and Attributes" were created or originated by the "Point of the Bayān" and given to the disciples or "Letters of the Living."

In *The Tablet of Ishraqāt*, pp. 3-5:

"Verily the Point is the Centre of Names, the End of the appearance of 'Letters' in the Kingdom of Emancipation . . . Praise be to God who manifested the 'Point' and was sent forth from it the knowledge of what was and is (of all things) . . . . Verily it is that Point which God hath made to be a 'Sea of Light' for the sincere among His servants and a 'Ball of Fire' for the deniers among His creatures and the impious among His people." Isaiah 65.15-16. Genesis 19.24.

All the Bābī factions believe that in every manifestation there is a "Point of Darkness" opposite to the "Point of Light." They also agree that the separation

between these two "Points" took place in Adrianople [Edirne] the "Land of Mystery." Adrianople is therefore, the place where the "Croakers" begin to croak, the "Grunters" begin to grunt, the "Barkers" begin to bark, and where the "Raven of separation was crying out." Adrianople is the place where the "Sun was darkened, and the Moon withdrew its light, and the Stars fell from heaven;" the place where "Michael and his angels fought against the Dragon and his angels;" where the "Molten Calf" was made, and the "Abomination that made it desolate (for the holy people) was set up." Adrianople is, therefore, in reality, the "Land of Mystery."

In *Sura-ī Haykal*, p. 61:

"Say, the Satan hath appeared in a condition the like of which was not existent in creation, and also the Beauty of the Merciful has been manifested in the Embroidered Garment the like of which was not comprehended and attained by the eyes of the Ancients. The Voice of the Merciful was raised, and from behind It the voice of Satan also."

In *The Seven Valleys*, p. 50:

"The True One hath become manifest, like unto the shining Sun. Pity that He hath come in the City of the blind." Job 1:12.

In the "Star of the West," (Feb. 7, 1915, p. 287) is a quotation from Mīrzā Abū'l Fadl Gulpayghānī's book *The Brilliant Proof* (which was approved and published by Abbas Effendi in 1912 when he visited the United States) it states: *"While His Holiness Bahā'ullah resided in Baghdad the first book revealed to Him was Kitāb ul-Iqān which is the key to unlock the seals of the Heavenly Books."*

In *The Book of Iqān* – Introduction – it is stated: *"During the time of Bahā'ullah's residence in Baghdad, the "Dwelling of Peace" (Jerusalem), before He declared Himself to be the 'Manifestation of God.' Men of learning, including Jews, Christians, and Muslims visited Him, seeking answer to religious and scriptural questions . . . . In 1862-63 . . . . The Book of Iqān was revealed by Baha'ullah in answer to their questions."*

From this we learn that the greatest authorities of Bahā'ism such as ᶜAbbās Effendi [ᶜAbd ul-Bahā'], Mīrzā Abū'l Fadl and others, believed that the first book written by Bahā' was the *Iqān*. But when we read the *Iqān*, we learn that the author thereof has written many books previous to *The Book of Iqān*.

In *The Book of Iqān*, p. 13-14:

"In unfolding these mysteries, We have mentioned some of the text of the Prophets in wonderful harmonies of Hijāz (Arabic) in former Tablets written to one of the believers. In these pages We again speak of them in cheerful melodies of Iraq (Persian) at thy request."

This sentence proof that the one who wrote the "Seven Proofs" which is in Arabic, and of the same arguments, is also the author of the Ighan, and, therefore Bahā'ullah cannot be the author of any of them.

In *The Book of Iqān,* p. 158:--

"Notwithstanding, how can it be justifiable to follow the saying of a certain person who, through ignorance hath put into the hearts words for creating doubt, and who hath become the Satan of the Age for confounding the servants and misleading all the world: instead of (following) the Author of Books from whom many volumes have proceeded: thus depriving themselves of the Sun of Divine Bounty!"

Revelations 12:9.

We learn from Comte de Gorbineau's collection of Bābī books, that there existed between 1855 and 1858 many books, such as the two *Books of Light*, and the *Book Ahmadiyya*, and others ascribed to Subh-ī Azal, but none to Bahā'ullah.

In *The Book of Iqān*, p. 155:

"But so much has descended (in this Day) from the clouds of the mercy of the Merciful that no one hath yet estimated it. Twenty volumes thereof are now available; what a quantity hath not yet come to hand! How much hath been plundered and is fallen into the hands of the infidels, and it is not known what they have done with it!"

This proof that the writer of these words had no intention to abrogate the books of the "Point of the Bayān," but on the contrary, for he says afterwards:-- "O my brother! We must open the eye, reflect, and appeal to the Divine (Books of) Manifestations, that perchance we may be advised by the clear exhortations of the Book." In *The Book of Iqān*, p. 163:

"Yet the testimony of these lofty faces and severed souls (i.e. the martyrs of the "Points of the Bayān") in acknowledging this lofty and exalted Cause (all his books) is not accepted; while the testimony of those people who have forsaken religion for gold and avoided the First Emanation (i.e. the Point and His writings) in order to occupy the high seat, is acceptable and allowable against this shining Light."

It is well known from the history, which party it is, who have abrogated the "Point of the Bayān" and his writings "in order to occupy the high seat."

In *The Book of Iqān*, p. 164:

"O Son of man! Days have already passed thee during which thou hast been occupied with the imaginations and superstitions prompted by thine egotism. How long wilt thou be asleep upon thy couch? Lift thy head from slumber, for verily the Sun hath already reached mid-day, that it may shine upon thee with the lights of Beauty."

When this was written, the "Manifestation of God" had then "already reached the mid-day" of his mission. Yet Bahā'ullah had not written anything, or even declared himself.

In the *Word of Paradise*, p. 62:

"Be just, O my brother! Dost thou possess any utterances before the waves of the sea of MY Utterances? Hast thou a voice before the sound of My Pen, or dost thou possess any power before the manifestations of My Power? In Truth, be just, and remember the time when thou wert standing in the presence of this Oppressed One, and I declared unto thee the Verses of God, the Protector, the Self-subsistent."

In the *Word of Paradise*, p. 63:

"Consider the Persian Bayān of His Holiness the Point, and look into it with the eve of Justice. Verily, He will guide you unto the Path. He utters in this moment that which His Tongue hath formerly uttered when He was established on the Throne of His Name, the Most Great."

This is plain saying: the same "Tongue" speaks now, which was speaking in the Bayān.

In *The Book of Iqān* p. 65:

"In this Eternal Morning (i.e. Subh-ī Azal) wherein the lights of 'God is the Light of the heavens and earth.'"

In *The Book of Iqān,* p. 70:

"They are the treasuries of Supreme Knowledge, stores of Eternal Wisdom, revealers of Infinite Bounty, Dawning-places of that Sun of Eternity (i.e. Shams-ī Azal)."

In *The Book of Iqān,* p. 72:

"The light which shown forth from the Morning of Eternity (i.e. Subh-ī Azal) the traces of which gleam upon the Temple of Unity."

In the *Tablet of Ishraqāt*, pp. 5-6:

"The Herald (i.e. the Point of the Bayān) is crying from the 'right side of the Sacred Valley' (saying): O Concourse of al-Bayan! Fear the Clement One! This is the One of whom Muhammad, the Messenger of God, made mention; and before him the Spirit (Christ), and before him the Interlocutor (Moses). This is the Point of al-Bayān who called out before the Throne."

Here he says plainly that he is the "Point of the Bayān."

In the *Tablet of Ishraqāt* pp. 26-27.

"They (the Bahā'is) have denied the Proof of God and His Argument (i.e. the Point and His Writings), after He hath come from the horizon of Power with the Kingdom of Signs. They have abandoned that whereunto they have been commanded, and have committed that which was forbidden in the Book; and they have forsaken their God and taken hold of their desire. Are they not in heedlessness and error? They read the verses and deny them; they witness the Evident Signs and turn away from them! Are they not in amazing doubt?" Isaiah 1:4.

In the *Tablet of Ishraqāt*, pp. 30-31:

"He (the Point) has no helper save His Pen and no assistant save Himself. Those souls who are uniformed and

heedless of the Origin of the Matter arose in opposition. They are the 'Croakers' whom God hath mentioned in Books and Tablets and warned His servants concerning their dissemination, clamor and corruptions." Isaiah 63:3.

In the *Bahai Scriptures*, p. 88:

"O Rā'is! Hear the Voice of God, the Protecting, Self-existing King. Verily, He crieth between the earth and heaven and sommoneth all the Most Glorious Outlook. Neither doth thy 'Croaking' prevent Him, nor the 'Barking' of those who are around thee, nor the hosts of the world."

From these last two sentences we learn that the "Rā'is" (the Chief-priest) and his followers "are the 'Croakers' and 'Barkers' whom God hath mentioned in Books and Tablets and warned His servants concerning their dissemination, clamor, and corruptions." Matthew 13: 24-25.

In the *Bahai Scriptures* p. 92:

"Blessed are ye by reason of that whereof ye left your homes and traveled over the country for the love of God, your Lord, the Mighty, the Pre-existent, until ye came and entered into the Land of Mystery (Adrianople) on a day wherein the 'Fire of Oppression' was kindling, and the 'Raven of Separation' was crying out. Ye are participators in My calamities, because ye were with us on a night wherein the hearts of the 'Unitarians' were disturbed. Ye entered the land of Our love, and ye left it by Our command. By God, it beseemeth the earth, through you, to make itself great against the heaven! How precious is this great and exalted beauty! O ye birds of Eternity (i.e. Azal), ye were withheld from your nests in the Cause of the Lord, the Unconstrained. Verily, He will make for you lodgings under the wings of the grace of your Lord, the Merciful. Blessed are they who know." Luke 6: 21-22. Hosea 9:19.

And,

"O victim of mine! The Spirit is to thee and to him who rejoice by thee and from thee findeth My fragrance and hearth that by reason of which the hearts of the seekers are purified. Thank thou God for that through which thou hast reached the shore of the Most Great Sea and heard the cry of all the particles, saying: 'This is the Beloved of the World! And the people of the world oppress Him and do not know Him whom they call upon at all times." Luke 6:23.

In the *Tablet of Ishraqāt*, p. 34:

"They say: 'Have the Stars fallen?' Say: Aye, (they did) when the Pre-existent One was in the Land of Mystery (Adrianople)! Be ye therefore admonished O possessors of sight!" Revelations 6:13.

In the *Sura-ī Haykal*, p. 38:

"O people (of the Bayān)! Do ye desire to conceal the beauty of the Sun by the veils of your souls, or to prevent the Spirit from singing in this pure and illustrious Breast? Fear God and oppose not Himself and dispute not with the One by whose command the Kāf (ک) *was created and connected with its Great Support."* Revelations 6:12.

The Arabic letter *Kāf* denotes "Kurdistan." See *Le Bayan Arabe*, Pages 62 and 64, translated into French by A.L.M. Nicholas.

In the *Bahai Scriptures,* p. 114:

"O assembly of princes, chiefs, and lords! Why did ye become as 'Clouds' in the face of the 'Sun' and prevent Him from giving forth His effulgence?" Revelations 6:12.

From the last three sentences we learn that in Adrianople the "Sun" and the "Moon" were darkened by "Clouds" and the "Stars" fell from heaven.

In the *Bahai Scriptures,* p. 230:

"If the Head of Godly Power will take away all the veils you will witness new affairs and hear new, wonderful utterances. Now He speaks one Word, so that it may, perchance, be a fence betwixt the right and wrong; and the Word is as follows: 'Sanctify your ears from what those people say who attribute themselves to the Bayān and deny its Revealer, its King and sender:' as all these veiled souls are merely following the former (veiled) souls. Blessings be upon the eye which looks and perceives. Verily, it is from the most powerful and strongest souls mentioned in the presence of God."

Here is a clear sentence. He says: "Sanctify your ears from what those people say who attribute themselves to the Bayān and deny its Revealer, its King and sender." The Bahā'is "attributed themselves to the Bayān" but deny the "Manifestation" thereof – that is to say: "The Point of the Bayān." This is a very plain and clear statement.

In the *Tablet of Ishraqāt*, pp. 40-41:-

"The contradictors ('Croakers') are collecting the Verses (Revelations) of this Manifestation, and with whomsoever they have found them, have seized them by the means of showing (pretended) love. With every sect, they account themselves of the same sect."

Here is a proof of the truth of what Subh-ī-Azal wrote to Prof. E.G. Browne. See *A Traveler's Narrative*, p. 343:

"So did this humble one (i.e. Subh-ī-Azal); and whatever (was mine) of books and epistles was (deposited) in their (i.e. Bahā'is) house. The vicissitudes of the world so fell out that these also unsheathed the sword of hatred and

wrought what they would. They cruelly put to the sword the remnant of (my) friends who stood firm, and, making strenuous efforts, got into their hands such of the books of His Highness the Point as were obtainable, with the idea of destroying them, and (thereby) rendering their own works more attractive. They also carried off my trust (i.e. the books above referred to committed to their care – which was close upon thirty volumes –) and fell not short in anything which can be effected by foes." Obadiah 1:13-14.

In the *Tablet of Ishraqāt* p. 41:

"His Holiness, the Precursor (i.e. the Bayān) – May the lives of all else save Him be a sacrifice to Him – Hath revealed (certain) Ordinances, but the world of Command hath been dependent upon (Our) acceptance. This Wronged One has, therefore, enforced some of them and revealed them in a different text, in The Book of Aqdās, while We have not adopted some others. The matter is in His (God's) Hand. He doeth whatsoever He willeth and ordereth whatsoever He desireth, and He is the Mighty, the Praised One!" Exodus 32: 2, 3, 4.

Here we have it all in two sentences. After the Bahā'i chiefs had obtained all these Bābī books through pretended love and also by force – as it seems – they had, as it were, a religious conclave and decided what to select and what to reject from these laws and ordinances, and put a little more to it where they thought it was needed; and thus they fixed up a religion and a law book of their own, which suited them; and they thought would suit the whole world.

What do you think? An Infinite God, perfect in all His qualities, wisdom and understanding, sends a messenger, a law giver, and inspires him to write

twenty or thirty volumes of books which contain "the remaining twenty-five letters of Knowledge." That is to say: All the knowledge which was in store for the human race of laws, ordinances, and precepts. And the next day God discovers that He hath made a great mistake, and sends another messenger or law giver to revise, destroy or abrogate the whole structure He had built the day before. God forbid! As God is Perfect, I do not believe that He ever changes or destroys any laws, ordinances, or precepts which He Himself has made, but only interprets them for the benefit of the people.

Christ said: "And it is easier for heaven and earth to pass, than for one title of the law to fail."

Christ also had foretold "concerning their disseminations, clamor, and corruptions" in Matthew 13: 24-25:

"Another parable put he forth unto them saying: 'The Kingdom of Heaven is likened unto a man which has sown good seed in his field: But while he slept, his enemy came and sowed tares among the wheat, and went on his way."

This is plain teachings about the Kingdom. And also it has happened just exactly as he has told us. I do not believe if Christ himself had seen the whole performance of the Bābī-Bahā'ī movement with his own material eyes that he could not have described it more perfect than he has in the Gospels. Indeed, the history of Christ and his Gospels, as put forth in the Bible, are in reality the picture or photograph of Bābī-Bahā'ism.

In conclusion, I will ask my readers to study earnestly and carefully the Utterances of the Manifestation, the Histories of the Movement, and also my other Five Calls to the Bābī-Behaists. If you will do this in a right and good spirit, it will help you to read

and understand many deep meanings of the Sacred Scriptures.

Yours very truly,
August J. Stenstrand
Chicago, Illinois
January 28, 1924

ARTICLES FROM REALITY MAGAZINE

Bahā'ullah and Liberality: An Editorial

By Dr. Harrison Gray Dyar[20]

Mr. A. J. Stenstrand of Chicago calls our attention to the following passage from *The Kitāb ul-Aqdās*, the "Most Holy Book," which appeared in the "Star of the West" in July, 1923. The translation is by Shoghi Effendi:

"Consider the peoples of the world and the littleness of their mind! They ask for that which is harmful unto them and forsake the thing that profiteth them. They verily are of them that have gone astray. We see some men desiring liberty and taking pride therein; they verily are wrapt in grievous ignorance. Liberty endeth in strife and sedition, the flame whereof cannot be extinguished. Thus declareth unto you the Recounter, the All-knowing. Know ye in truth that the example and symbol of liberty is the brute, and it behooveth man to be under laws and regulations that shall guard him from his own ignorance and the harm of the mischief makers. Verily, liberty causeth man to transgress the bounds of courtesy and dignity, and maketh of him one of them that are of low degree. Regard all creatures as sheep that are in need of a shepherd who will guard and watch over them; this is verily the truth, the undoubted truth. We approve of liberty on some occasions and disapprove of it on others, and We verily are Omniscient, All-Knowing. Say, to have liberty is to observe My commandments, if ye be of them that perceive. Should men follow that which We have revealed unto them from the Heavens of Divine Revelation, they would of a certainty attain unto absolute freedom. Well is it with him that hath known the Purpose of God in that

[20] Vol. 7, no. 1 (1924), pp. 2-4.

which hath been revealed from the Heavens of His Holy Will that transcendeth all mankind. Say, the liberty that profiteth you is naught but servitude to God, the True One, and whoso hath tasted the sweetness thereof, he surely will barter it not for the dominion of heaven and earth."

On the back of the copy sent us, Mr. Stenstrand has endorsed these words: "Well, Doctor H. G. Dyar! What do you think of this liberty-loving religion?"

We think that the paragraph is neither liberty-loving nor even liberal. It represents the orthodox stand, religious dogmatism founded upon the divine revelations of a personal God. The writer was Bahā'ullah, and the attitude is that of the Bahā'ī Religion at this stage before the work of ᶜAbd ul-Bahā' had begun. By calling the attitude of Bahā'ullah illiberal and dogmatic, we intend no slur upon the value of his teaching, nor do we consider it in any way unnecessary or superfluous. The philosophic attitude assumed by him is the one that was almost universal in his time and still controls the majority of mankind. To have assumed any other basis would be but to address an audience yet unborn, and Baha'ullah addressed himself to the men of his day and generation. The existing religious systems are dogmatic because they all have the same foundation, belief in a personal God who uttered His commands to men through a chosen Messenger or Messiah. One of these Mouthpieces of Divinity, Bahā'ullah himself represented, but he undertook the special mission of addressing himself to the whole world to reconcile all religions on the common basis of their common origin from a Unique God. Sectarian dogmatism was to merge into a universal dogmatism,

not weaker thereby, but stronger. In this view the paragraph quoted seems extremely salutary, and we would be glad if our radical friends would take notice.

Bahā'ullah's mission embraced all but a minute fraction of mankind at the time, and the fact that he did not go further and liberalize the subject does not indicate to our mind that he did not perceive that it would ultimately have to be liberalized. Indeed, his selection of ᶜAbd ul-Bahā' as successor and interpreter indicates that his intention was that the Movement should be liberalized and broadened in the way that ᶜAbd ul-Bahā' actually did. Moreover, while the general trend of Bahā'ullah's writing is dogmatic, ᶜAbd ul-Bahā' did not find it necessary to contradict his father or promulgate a new doctrine, but by judicious selection and quotation only he was enabled to produce the modern Bahā'ī Movement. ᶜAbd ul-Bahā' said nothing that Bahā'ullah had not previously uttered; and if there are things which Bahā'ullah said and ᶜAbd ul-Bahā' did not see fit to repeat, we think that is as it should be. A regular development and growth without negation, uprooting or replanting commands our admiration, and this orderly progress we find in the Bahā'ī Movement. The quotation from Bahā'ullah sent us by Mr. Stenstrand, when placed in its proper setting, appears harmonious, wise, and carries a useful lesson even today.

In Answer to a Question: An Editorial

by Dr. Harrison Gray Dyar[21]

Mr. A. J. Stenstrand of Chicago has called our attention to the "Tablet of Visitation," addressed by Bahā'ullah to *The Bāb*, a translation of which by Dr. Zia M. Baghdadi appeared in the "Star of the West," December 12, 1921. Mr. Stenstrand propounds the following query: "Read this carefully and see if the writer thereof believed that the one he addressed was his own forerunner."

Before giving a reply, we must say a word about Mr. Stenstrand's own philosophical position, in order to show the object of the query. Mr. Stenstrand has been a student of the Baha'i Movement for many years, but not a dispassionate student. He has taken his stand with the so-called Azālīs. Now, the followers of ᶜAbd ul-Bahā' as well as those of [his half-brother] Muhammad ᶜAlī take the position that *The Bāb* was the forerunner who prophesized "him whom God shall manifest," and that Bahā'ullah duly declared himself as the manifested one and was the Prophet. There is, however, another theological aspect to the case, and others claim that *The Bāb* was the Prophet, the "Point of Revelation," and that his true successor was not Bahā'ullah, but Subh-ī Azal, whom he himself nominated. In the early days of the Movement, this question appeared very important, for the "Point of Revelation" was the one through whom God happened to be talking at the time, and any mistake as to his identity might lead to very serious results, as can easily be imagined. If *The Bāb* was the

[21] Vol. 7, no. 2 (1924), pp. 4-5.

Prophet, and on his death the "Point" transferred itself to Subh-ī Azal, those who listen to the words of Bahā'ullah or ᶜAbd ul-Bahā' are not listening to the voice of God as they fondly suppose. On the other hand, conditions reversed, the followers of Azal are wasting their time with these obscure writings. Mr. Stenstrand would test the point with the query as to what Bahā'ullah himself thought when he addressed his magnificent eulogy to The Bab directly.

From the view-point of Bahā'ī theology we think the point is very well taken, and it certainly seems apparent that Bahā'ullah in addressing *The Bāb* in this "tablet" regarded him as a very superior person, a Prophet and the very "Point of Revelation." He could not possibly have been thinking of him as solely his own forerunner. He glorifies him exceedingly, exactly as any other faithful Babi of the time would have done. Bahā'ullah was originally one of the followers of *The Bāb*, a devoted convert, ready for sacrifice or martyrdom, and in this sense he writes.

Now, while readily making the admission that Mr. Stenstrand desires, we do not think it necessary to go any further, even from the view-point of old Bahā'ī theology. We are not assured of the date of this "tablet," which may have been before the time at which Bahā'ullah announced himself, and while he was still a simple Bābī; or it may be that he chose in this eulogy - to regard *The Bāb* not in the light of his own forerunner, though realizing that he was such, but to consider solely the intrinsic virtues and prophethood of the originator of the Bahā'ī Cause. Thus the query propounded by our correspondent seems to fail of a decisive issue.

Our own view of the matter, however, is not this. We are not interested in a theology on these narrow

lines. Rather than who was the mouthpiece of God, and endless discussions of the right succession, we would consider and compare what these various persons said. Thus viewed, we find an interesting and instructive progression. *The Bāb* uttered pious mysticisms which pertain to contemporaneous Mohammedan theology and are without special application among us; Subh-ī Azal writes in like strain; Bahā'ullah propounds a plan for the union of all religions on the basis of a common philosophy with relatively slight theological changes, and ᶜAbd ul-Bahā' should unite religion with science and all the forces of modern progress. Those who have given us this advance spoke with the voice and authority of God, for "by their fruits shall ye know them." Beside this, our nice distinctions and artful queries seem to come to naught.

Authorship of the Writings Attributed to Bahā'ullah

By A. J. Stenstrand[22]

I will try to show, not by my own words, but by the utterances of the true manifestation Himself, that the writings which are attributed to Bahā' are not his writings, but the writings of Subh-ī Azal.

We will first take the book of *Sura-ī Haykal*. This book is supposed by both the Azālīs and Bahā'īs to have been written in Adrianople at the time when the "schism" took place between the two parties, and this book, therefore, is the proof of the true manifestation, which the "Point" foretold. Now if we can find in the *Sura-ī Haykal* evidence enough to show the fact of who wrote it, the difficulty will be solved, and the truth established.

In *Sura-ī Haykal* (pages 11-12) it reads:

"O people of the Bayān! Show forth that which ye have that I may know by what proof ye have believed in the manifestation of the Command of God in the past, and today (when the schism took place) by what evidence do ye magnify yourselves. By the One who hath created Me from the Light of His Beauty, I have never found among the neglectful, one of such negligence, or among the ignorant, one of such ignorance as ye are (People of the Bayān). Ye take as an evidence for your belief in God the Tablets which ye have in your possession, but when the Signs came down and the Lamp gave Light, ye denied the One through whose Pen all matters were decreed in a Preserved Tablet. Do ye read the

[22] Vol. 8, no. 4 (1924), pp. 32-35.

signs (verses) and deny their Originator and Revealer? Thus hath God seized your sight as a punishment for your actions, were ye of those who perceive. Do ye write the verses at even-tide and dawn, and from the One who caused them to descend ye conceal yourselves?"

In this paragraph the writer asks the people of the Bayan how it is that they formerly believed in the manifestation, and why they reject him now and are puffed up with pride. This cannot be the saying of Bahā', for he did not have any ground for complaint in Adrianople, but on the contrary, that was the place where he gained the greatest victory. And furthermore he says: "Ye write the verses in the evening and morning and are veiled from him who revealed them." The people were so blind and heedless that they could not see who was the author of the Epistles and Tablets that were in their hands, and which they were reciting morning and evening, but were veiled from him. This cannot mean Bahā', for there was no veiling about his declaration to be a manifestation, but on the contrary, it was done so openly that the most ignorant savage understood that he claimed to be something great, which he never proved to be by his actions and deeds, which are plainly put forth in the history.

In *Sura-ī Haykal* page 23:

"O thou Pen of Eternity (i.e. Azal)! Do not grieve for that which hath befallen Thee, for God shall send forth people who will see with their eyes and remember what did befall Thee."

Here again we have a clear sentence with the Name of the Author, mentioning the terrible distress in which the invaders had put Him. God promises Him

victory in the future, in spite of those people - his own kindred - who had denied and rejected Him.

Further on God says to the author of *Sura-ī Haykal* (page 23):

"Beware, not to occupy thyself in mentioning those from whom thou dost not find but the scents of violent hatred, who were overtaken by the love of authority in such wise that they would destroy themselves in order to elevate their mention and perpetuate their names. God hath recorded these to be worshippers of names, in a preserved tablet." Again: "Beware that ye shed not blood! Draw the sword of the tongue from the sheath of utterance, for therewith thou shalt subdue the cities of hearts. Verily, We have taken away the command to slay from your midst."

Here again we have a sentence that does not agree well with the actions and deeds of Bahā' and his chosen disciples, as recorded in history. Some try to justify Bahā' by saying that those murderous deeds were not approved by him. This excuse does not justify him, for the true sayings are: "Such a master, such a servant," or "As the teacher is, so are his disciples." "Ye shall know them by their fruits." We cannot discover in the history that Bahā' tried to cut off any of his chosen disciples who performed these horrible deeds, but on the contrary, he bestowed on them greater names and honor in his kingdom which he had established, proving beyond doubt that he was well pleased with their deeds and actions. The "Point of the Bayan" (The *Bāb*) says in this connection: "No one is to be slain for unbelief; for the slaying of a soul is outside the religion of God. And if any one commands (or sanctions) it, he is not and has not been of the Bayan, and no sin can be greater for him than this."

In *Sura-ī Haykal*, page 22 we read:

"Verily We were patient and truly We command the servants to practice endurance and forbearance. We went out from among those people and settled in another house in order that the fire of violent hatred might be quenched in his breast and he be of those who are guided."

Here we learn that the one who moved out and "settled in another house" in Adrianople is the author of *Sura-ī Haykal*. See Traveler's Narrative, page 359:

"Another plot was laid against Subh-ī Azal's life, and it was arranged that Muhammad Ali, the barber, should cut his throat while shaving him in the bath. On the approach of the barber, however, Subh-ī Azal divined his design, refused to allow him to come near, and on leaving the bath, instantly took other lodging in Adrianople, and separated himself entirely from Mirza Husayn Ali (Bahā'ullah) and his followers."

Subh-ī Azal is the one who moved out, and is therefore the author of *Sura-ī Haykal*.

In the *Epistle to the Shah* we have the following wording:

"O King of the earth, hear the voice of this servant .... Remember the grace of God toward thee when thou wast in prison with sundry others, and He brought thee out thence, and succored thee with the hosts of the Invisible and the Visible, until the king sent thee to Iraq (Baghdad) after that We had disclosed to him that thou wast not of the seditious."

In this passage we learn that this epistle was not addressed to the King of Persia as is commonly understood, but that it was addressed to Bahā', who was "in prison with sundry others" -for conspiring against the life of the king of Persia. After it was

disclosed that Bahā' was "not of the seditious," the king of Persia sent him to Baghdad. It is well known from the history that Bahā' was in prison in Teheran, and afterward sent to Baghdad. This epistle was addressed to the "King of the Earth," and not to the King of Persia, and it is well known who claimed to be "King of the earth (that is to say Bahā').

Again, further in the same Epistle:

"O, King (of the Earth), if thou wouldst't hear the cry of the Supreme Pen and the murmur of the Dove of Eternity (i.e. Azal) on the branches of the Lote Tree, beyond which there is no passing in praise of God."

So we see that this epistle was written by Subh-ī Azal and addressed to Baha and his followers, and afterward taken by Baha and fixed up to suit him and then sent to the Shah of Persia as Bahā's writing.

An Editorial Comment

by Dr. Harrison G. Dyar[23]

It is said that there are some forty volumes of Bahā'ullah's writings in Akka in the custody of Mohammed ᶜAlā, untranslated. The few that are translated and known to Westerners are the following:

The Book of Iqān (Certainty).
Epistles to the Kings.
The Hidden Words.
The Seven Valleys.

[23] Vol. 8, no. 4 (1924), pp. 35-36.

"Sura-i-Haykal" (Discourse on the Human Temple).

Several short epistles and prayers, including the *Book of the Covenant* (i.e. Bahā'ullah's will).

The *Epistles to the Kings* consists of several parts: (1) To the Czar of Russia, (2) To Pope Pius IX, (3) To the Emperor of Austria, (4) To the President of the United States, (5) To Napoleon the Third, (6) To the Shah of Persia, (7) To the Minister of the Sultan, (8) To Queen Victoria.

Of these the *Epistle to the Shah* of Persia is much the longest, and contains specific complaints of the injustices the Babis were suffering. The initial paragraph, or exordium, is explained by Mr. Stenstrand as the work of Subh-ī Azal. Without wishing to detract from the force of Mr. Stenstrand's argument, it does not appear to us that the rest of the writing bears the same interpretation. Most of it, to be sure, is impersonal; but there are some particular references, such as "The rulers of authority and power are about to send us forth from this land Edirne (Adrianople) unto the City of Akka." It was Bahā'ullah who was sent to Akka. Subh-ī Azal was sent to Cypress.

Mr. Stenstrand's attack upon the accepted authorship of the *Sura-ī Haykal* is more detailed; but we think we will refrain from further comment. We promised Mr. Stenstrand to give Subh-ī Azal a hearing in *Reality Magazine*, and we may leave the matter to those whom it may interest, hoping to hear from Bahā'ī authorities who are better posted on these historical subjects than ourselves.

It is but fair to state that the accusations of criminal intent on the part of Bahā'ullah toward Subh-ī

Azal rest entirely on the account of Professor E. G. Browne, and this account was taken wholly from the personal statement of Subh-ī Azal himself. They may, therefore, be based on nothing more than Subh-ī Azal's personal fears; and they are nicely balanced by the accounts given by partisans of Bahā'ullah of sundry attempts on the life of Bahā'ullah, said to have been made by Subh-ī Azal. For ourselves, it does not matter much whether we accept both accounts or reject both. But we are not inclined to take side with one to the detriment of the other. Neither gentleman was actually injured, and probably neither actually intended to injure the other. It is not a matter of importance. We are concerned rather with the spiritual teachings given out.

The Death of Professor Edward G. Browne:
Editorial Correspondence[24]

REALITY Publishing Corp.,
New York City,

Dear Friends:

I just came from the Newberry Library, and there I discovered through the Royal Asiatic Society for April that our friend and Bābī historian, Professor Edward G. Browne of Cambridge, England, is dead. Mr. R.A. Nicholson in his obituary notice writes as follows:

"Few words are needed to record an event so widely and deeply mourned as the death, on January 5th, in the sixty-fourth year of his age, of Edward Granville Browne, since 1902 Sir Thomas Adams Professor of Arabic in the University of Cambridge; yet in this journal something ought to be said regarding the services, pre-eminent both in number and magnitude which he rendered not only to scientific Orientalism, but to all those with whom through his work as a scholar he was drawn into sympathy, and who he endeared to himself by his extraordinary gifts of mind and character, his profound encouragement of their hopes and his generous devotion to their interests."

Later on he mentions *Baha'ism, A Traveller's Narrative, A Year amongst the Persians,* other Bābī books and personal friends of the Bābī sect.

If you find a little place, please mention it in *REALITY*.

Yours very truly,
August J. Stenstrand

[24] *Reality Magazine*, Vol. 12, No. 2 (1926): page 24.

The Odes of Solomon:

A Suggested Reading from August J. Stenstrand[25]

Dr. Harrison G. Dyar,
Editor of the REALITY

Dear Sir: -- If you think this *Ode of Solomon* will help to promote the Truth, please let it appear in REALITY.

Yours very truly,
August J. Stenstrand.

The Odes of Solomon:
Ode 28

1. "As the wings of doves over their nestlings; and the mouths of their nestlings towards their mouths,
2. "So also are the wings of the Spirit over my heart.
3. "My heart is delighted and exults: like the babe who exults in the womb of his mother.
4. "I believe, therefore I was at rest; for faithful is He in whom I believed:
5. "He has richly blessed me and my head is with Him; and the sword shall not divide me from Him, nor the scimitar;
6. "For I am ready before destruction comes; and I have been set on His immortal pinions;
7. "And immortal life will come forth and give me to drink, and from that life is the spirit within me, and it cannot die, for it lives.
8. "Those who saw me marveled at me, because I was persecuted, and they supposed that I was swallowed up: for I seemed to them as one of the lost;
9. "And my oppression became my salvation; and I

[25] *Reality Magazine*, Vol. 12, no. 3 (1926), 59-60.

became their reprobation because there was no zeal in me.

10. “Because I did good to every man I was hated,

11. “And they came round me like mad dogs who ignorantly attack their masters,

12. “For their thought is corrupt and their understanding perverted.

13. “But I was carrying water in my right hand, and their bitterness I endured by my sweetness;

14. “And I did not perish, for I was not their brother nor was my birth like theirs;

15. “and they sought for my death and did not find it: for I was older than the memorial of them;

16. “and vainly did they make attack upon me and those who without reward, came after me:

17. “They sought to destroy the memorial of Him who was before them:

18. “for the thought of the Most High cannot be anticipated: and His heart is superior to all wisdom. Hallelujah.”

As the “True Manifestation” was able to say, “I am all the Prophets.” He was also able to say “I am” Solomon.

An Editorial Comment

Harrison G. Dyar[26]

Our readers are probably aware that Mr. Stenstrand is an "Azālī," one who believes that Subh-ī Azal was the true successor of the *Bāb* instead of Bahā'ullah. To our way of thinking Mr. Stenstrand is as good a Bahā'ī as any, for we are not so much concerned with individuals and their rights and wrongs as with the principles enunciated. The spiritual virtues of Subh-ī Azal are beyond dispute, and doubtless he suffered to see the glories and the power that he thought were his go to another; but he suffered in silence and with resignation. We think he was a true Bahā'ī. But as to a correct Apostolic Succession or any Apostolic Succession, it is an academic question that does more to divide men than to unite them.

[26] *Reality Magazine*, Vol. 12, no. 3 (1926), 60.

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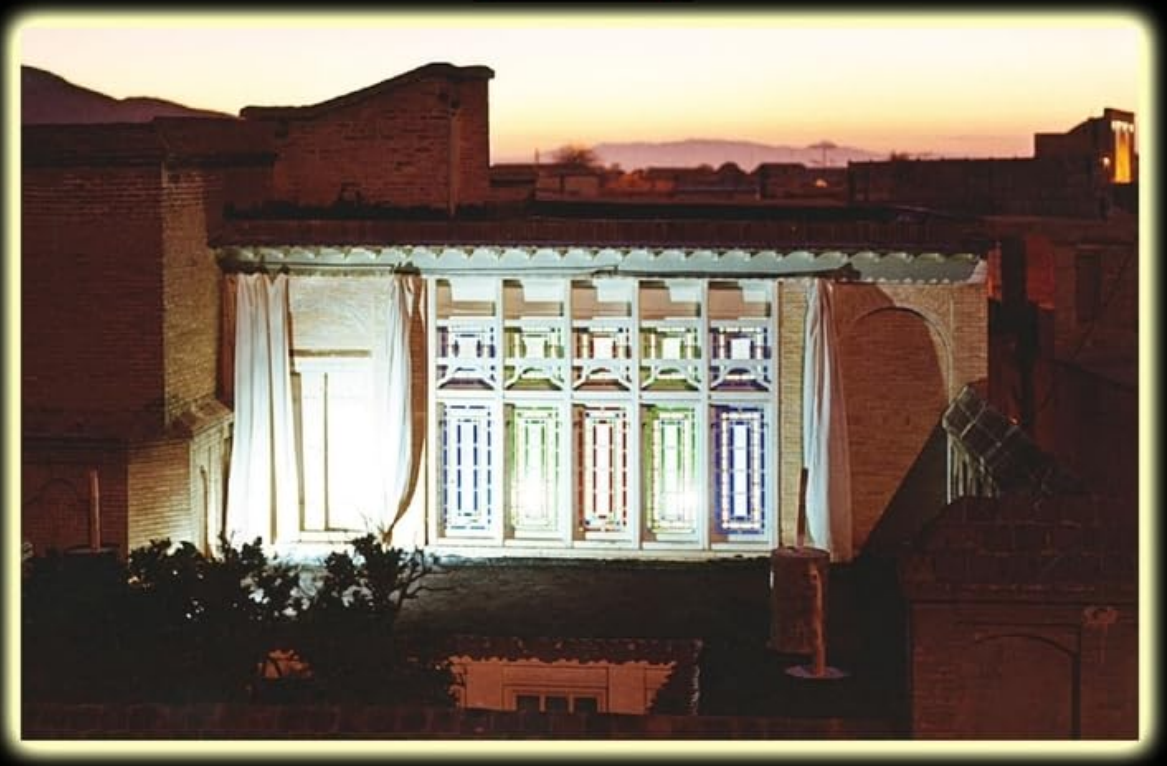

The Home of the Bab in Shiraz before its demolition
by the Iranian government

The Complete Call to the Heaven of the Bayan is a collection of the writings of August Stenstrand, one of the West's first followers of Subh-ī Azal, the rightful successor to one the 19th centuries most profound religious figures: Sayyid 'Alī Muhammad the Bāb. Stenstrand sets about to prove the legitimacy of Subh-ī Azal's position and establish the precariousness of Bahā'ī claims to the contrary.

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